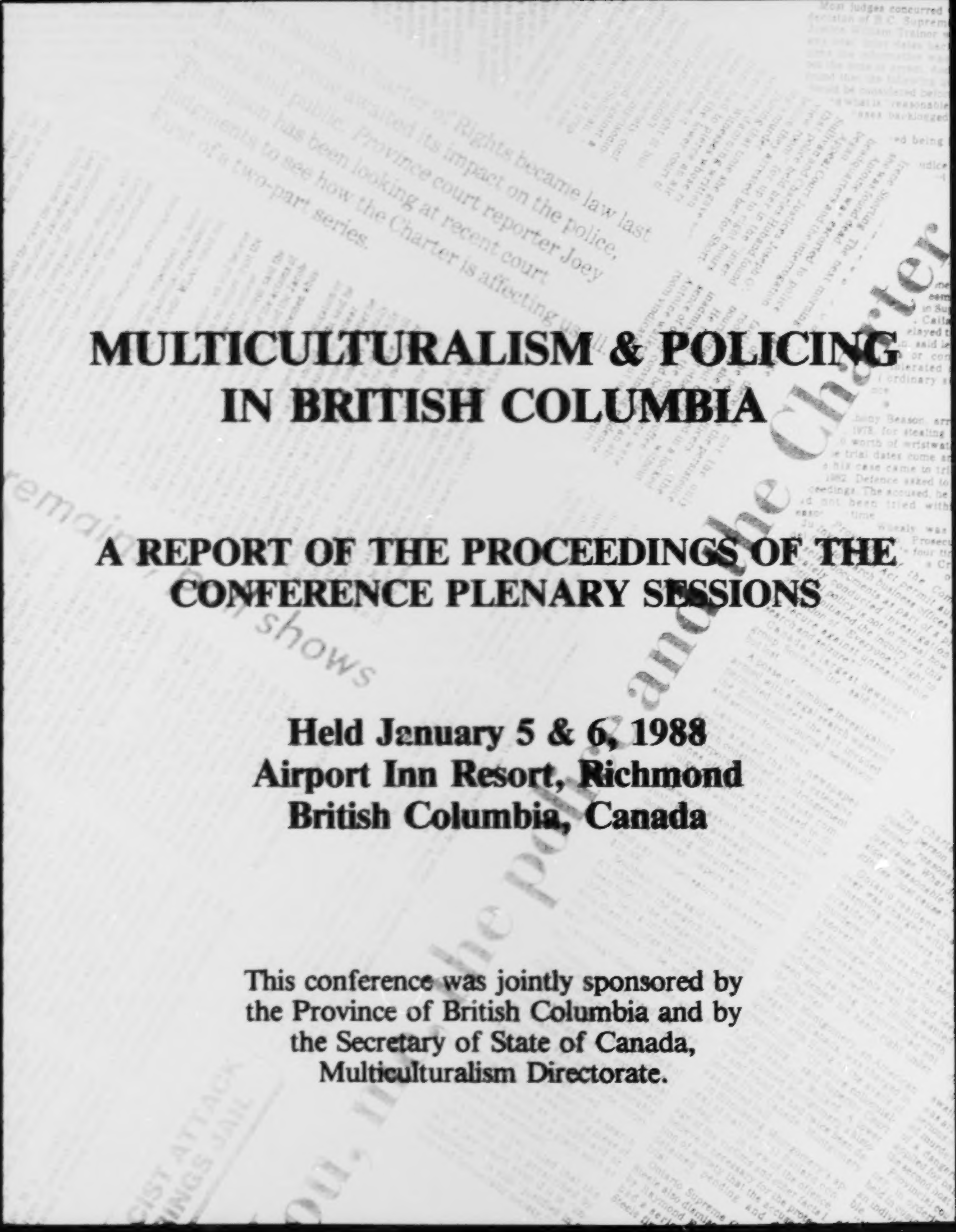

the police and the Charter

MULTICULTURALISM & POLICING IN BRITISH COLUMBIA

A REPORT OF THE PROCEEDINGS OF THE CONFERENCE PLENARY SESSIONS

Held January 5 & 6, 1988
Airport Inn Resort, Richmond
British Columbia, Canada

This conference was jointly sponsored by
the Province of British Columbia and by
the Secretary of State of Canada,
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Edited by: Gregory Cran
Police Services Branch
Ministry of Solicitor General
Province of British Columbia

The views expressed are those of the authors and do not necessarily represent those of the Ministry of Attorney General, the Ministry of Solicitor General, or the Secretary of State of Canada.

ACKNOWLEDGEMENTS

I would like to express my sincere appreciation to all those who contributed to the success of this conference, to the community resource people who participated in the workshop discussions, and to Aziz Khaki and his staff for their kind assistance and for their untiring devotion.

INTRODUCTION

The idea for this conference was conceived and developed by the Provincial Committee on Police and Visible Minority Relations. It represented to some extent a turning point in the work that the committee had been doing in helping to make policing more accessible to visible minorities and women. This was the first step in building bridges between the police community and the broad spectrum of communities they serve. The next step as Chief Constable Jim Harding ably pointed out, is to cross them.

The purpose of the conference was two-fold. First, to report on developments that had taken place in the Province since the National Symposium on Policing in Multicultural - Multiracial Urban Communities was held in Vancouver in 1984. And second, to the look at the changing ethnic and cultural landscape the Province is expected to undergo over the next ten to fifteen years. Recognizing that changing demographics and growing pluralism already impact on the services agencies provide, this session was intended to stimulate thought and discussion about proactive measures that may be taken to ensure that order and social stability will be maintained for years to come.

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PLENARY SESSION I - PROCEEDINGS

ROBIN BOURNE
ASSISTANT DEPUTY MINISTER
POLICE SERVICES BRANCH
MINISTRY OF ATTORNEY GENERAL

It seems appropriate that we start this new year by addressing one of the most difficult problems for the police and it's also appropriate, in my view, that it is the Ministry of Attorney General and the police in particular who have taken the lead in this province to come to grips with the long-term implications of establishing a multi-cultural society. It is the police who continue to be the vanguard in the maintenance of peace and order. It is the police who, in the first instance, have to deal with situations when cultural mores appear to conflict with the laws of the land. We all want the quality of our lives to be enriched by our national policy of multiculturalism, but without peace and order, the quality of our lives deteriorates.

We feel strongly, in the police community, our obligation to ensure that our policing efforts are supported and assisted by the communities we serve. We believe in community-based crime prevention, in the sensitive treatment of victims of crime. We believe that policing is only effective as citizens in communities understand the role of the police and that the police themselves make every possible effort to learn to educate and inform themselves of the nature of their communities, their cultures, their traditions, their attitudes; who is honest and who is not; who supports the police and is prepared to work to prevent crime and who is not; who is prepared to assist the justice system and who is intimidated by it, for it is the citizens of all communities who, by tradition of common law, choose their citizen police and bestow upon them the status and responsibility of peace officers.

In British Columbia, it was the Vancouver Police Department which took the lead in multicultural policing by starting, a few years ago, the cross-cultural training and development of police officers and we continue to rely on the Vancouver experience as we work through this particular problem.

Nearly two years ago, following the first national conference of multicultural policing which was sponsored by the Minister of State for MultiCulturalism and the Canadian Association of Chiefs of Police, we held our first provincial conference and the most important result of that conference was the creation of the Provincial Committee for Police and Visible Minority Relations. And it is that committee which is responsible for organizing this conference today. The committee is chaired by Ron Boyle. It comprises representatives of the police community and visible minority communities, and during the conference, you will all have a chance to meet members of that committee, all of whom donate their time voluntarily and are committed for all the right reasons to helping resolve our demographic situation before it becomes a problem.

For this conference, we have brought together senior public officials and senior police officials, representatives of a variety of community groups, visible minority groups, organizations, all of whom are involved in policy development, planning, program delivery, and many initiatives to prevent and control crime.

In designing the conference, we decided to address two areas; the first, to report on the activities of our Provincial Committee on Police Visible Minority Relations; and, secondly, to share information about the future with respect, particularly, to societal change, immigration projections, really, in order to assist us to become more professional in anticipating the future. We are, in my opinion, much better at reacting to the present.

What we are hoping that you will gain from these two days is a better idea of the types of initiatives already underway in many visible minority communities in an effort to reduce crime and improve the understanding between the community and the police, and also, that you'll have in your minds a projection of the future which will assist managers, police practitioners, community representatives and agencies, in their strategic planning. And what we are hoping to gain from this conference is, first of all, your advice and your ideas for improving relations between the police and visible minorities. Secondly, better ways of preventing and reducing crime, and particularly those involving young people. We are concerned about the youth gang phenomenon. And we are concerned about preventing crimes of family violence. And thirdly, and perhaps somewhat idealistically, an indication of what steps we must take -- we must all take -- to build a society for the future which is socially stable and which is personally fulfilling and rewarding.

Our first panel this morning on the National Perspective comprises Commissioner Norman Inkster, Commissioner of the Royal Canadian Mounted Police and Mr. Gil Scott, the Director General, Multiculturalism Canada, Department of Secretary of State.

Commissioner Inkster joined the RCMP in 1957 and after a very distinguished career in line and staff appointments, was appointed commissioner on September 1st, 1987.

Mr. Gil Scott has served in many capacities including Chief of Policy, Development and Planning for Multiculturalism Canada, and Regional Director for Nova Scotia. He has been involved in the development of race relations policies and police community relations since 1980.

POLICE
SERVICES
BRANCH

COMMISSIONER NORMAN INKSTER
ROYAL CANADIAN MOUNTED POLICE
OTTAWA, ONTARIO

If I may borrow a paragraph for a moment from the booklet Multiculturism - Being Canadian: "Multiculturism is part of what it means to be Canadian. It is inseparable from Canadians' fundamental citizenship values which are based on the enduring priciples of equality, diversity, and community. Equality of opportunity, diversity of cultures, experience and skills, and a strong supportive sense of community." Multiculturism is, I think, a Canadian creation.

During some of my travels outside of North America, I'm often asked to describe Canada and provide some insights about Canadians. To the surprise of many, I portray our country as being, by and large, a country of immigrants. With the exception of our Native people, none of us need to go back very far in our ancestry to learn that our parents, grandparents, or great-grandparents came to this country from somewhere else.

I find this mix of culture and heritage exciting, and the fact that ethnic communities in Canada work hard to retain their language, customs, music and dance, something of which Canada and Canadians can be proud. To be Canadian is part of the mosaic.
When one realizes these sentiments which I have described, you will not be surprised to learn that one of my first announcements as Commissioner was my intention that the RCMP reflect that Canadian mosaic. I have stated this position both internally and externally, and I am committed to its success and, with your kind indulgence, I'll take a few moments to describe for you how I hope to achieve it.

It's far easier, as all of you know, to announce the policy than it is to achieve it and success is dependent on a great many factors. I'm not content with simply sowing the seed of an idea and then stand back to see if something grows. The RCMP will achieve its objectives only by promoting multiculturalism. We must get out into the community and do something, and we will.

The Government of Canada has repeatedly declared its position of equality of opportunity for all Canadians, including equal access to government services and employment, although the Employment Equity Act, which was proclaimed on August 14, 1986, does not specifically apply to the RCMP, I am responsible to, and accountable to the government of Canada to ensure that our employment practices, to the extent possible, conform to Parliament's wishes. Thus, my own personal commitment aside, I'm obliged to make greater effort to attract members of the minority communities to our ranks.

Establishing targets for previously disadvantaged groups is not new. Four designated groups were identified as targets for employment equity programs throughout the Public Service in 1983. They are: Women, Native People, Disabled Persons, and Visible Minorities. Thus, employment equity programs have existed in the Public Service of Canada for many years, and indeed, in most major police departments and corporations as well.

While the RCMP has made considerable progress in cultural awareness training, it's my view that we have been less diligent in our recruitment practices. That is about to change.

We have made some effort in the past. In 1973 when I was in charge of the recruiting program, considerable recruiting advertising was done in ethnic and visible minority newspapers but our efforts were not well organized, nor sustained. The results, as you might expect, were far less than spectacular. Moreover, because of an anomaly in the law, we do not know our track record in respect of the numbers of serving members from visible minority groups or Native people, or indeed, disabled persons who are in our civilian member component.

A legal interpretation of the Canadian Human Rights Act prevented the collection of such data, and therefore, our personnel systems do not, at this time, contain information of this nature. Now, under an authorized special program, all members will be asked to complete a confidential, self-identification form in the coming so that we will know the composition of the Force. I remain convinced, however, that whatever months statistics our survey might produce, our minority and Native representation is not large and that positive corrective steps need to be taken.

I've stated that the membership of the Force should, if at all possible, reflect the Canadian mosaic. It's not my intention to further that goal by the setting of arbitrary quotas or the changing of standards. I do, however, intend to make the Force and attractive career opportunity to all Canadians who are interested in law enforcement. Our personnel policies will be fully examined to determine what artificial barriers, if any, might exist to the detriment of recruiting qualified members from our indigenous and visible minority communities. In the recent past, in an era of low growth, the Force's recruitment of personnel was directed toward "preferred" categories; those who were bi-lingual, those with university degrees, those who were female, and those who were Native. This preferred category's approach to recruiting hiring was creating significant difficulties for the Force in several areas; in meeting its contractual agreements with both provincial and municipal authorities, in responding to the spirit and intent of government programs, in taking cognizance of regional needs in the hiring of personnel, and insuring that its membership is a reflection of the public that it serves.

We have recently abandoned the practice of hiring on the basis of preferred categories and are in the process of adopting a pro-active approach in our recruitment of personnel which will provide for greater flexibility in an individual engagement decision consistent with the achievement of those objectives. As part of the pro-active stance being taken by the Force, a national recruiting team has been formed to target and attract personnel to meet Force priorities and ensure the equitable participation of Francophones, females, visible minorities, indigenous Canadians, as peace officers, as well as the handicapped in our civilian member component.

Language skills and university degrees continued to be needed in our work and will not be forgotten. This team itself, will be reflective of the Canadian mosaic and will provide visible proof that at least some representatives of minority groups have joined our ranks and have found the experience to be rewarding.

If successful, this pro-active approach will result in the RCMP as an important government institution and a national symbol becoming, to a much greater degree, a reflection of the Canadian mosaic. It will enable the Force to meet its national recruiting needs in terms of language and cultural skills. It will help to reduce and, hopefully, eliminate the potential for systematic discrimination. It will raise the over-all educational level of the Force's membership equal to that of the Canadian populace, and last and not least, reduce criticism of the Force's past recruiting practices.
Of all of these objectives, perhaps the visible minorities and the indigenous peoples are the ones which pose an especially interesting challenge to the RCMP. We have had Native special constables for years and we look forward to attracting even more Native members into this job category. However, I am interested interested in seeing a greater presence of the Native peoples in the regular member category. To this end, I have instructed the Deputy Commissioner in charge of administration to develop proposals that will enable us to attract, recruit, and retain qualified Native regular members. There may well be cases where some presently-serving special constables could become fully-trained regular members if they completed their secondary schooling, for instance. We will be considering ways to assist these members in completing their education so they can qualify for positions as regular members. This is a necessary step, we feel, to enable our indigenous population to share proudly in the service of their country by being fully integrated into the RCMP and thus aspire to a full and rewarding career in the Force.

Visible minorities are also a high priority. Recently, the tradional patterns of immigration have changed. As a result, the face of Canada has literally been brightened by the rich cultural diversity these newcomers have brought and the Force, as a national symbol, needs to share in that diversity.

Quite rightly, these Canadians wish to partake fully in our Canadian political, economic, and social systems. When they look at the various government services, they note that visible minorities are not well represented, especially in police forces in general and the RCMP in particular. According to 1981 census data, less than 1% of all police officers in Canada are from visible minorities. Some might suggest that if the visible minority presence in police forces is low, then it is obviously due to a lack of interest in law enforcement on the part of those visible minorities. That may be true, but I'm not yet convinced.

I realize that not all visible minorities have an overwhelming desire to become police officers and even if they do, I recognize as well, that the RCMP may not be their first choice. Indeed, some may have had negative experiences with the police forces in their native lands. However, we know that as police officers we are sworn to serve, to serve our communities, be they white, black, Chinese or Ukrainian. We also know that as police officers our links to the community are important. Indeed, they are the foundation of our success in our work. Anything we can do to enhance these links, will not only make us more effective, it will equally benefit the public that we serve.

As police officers, when we have responsibility for policing a specific geographical area, we try to ensure that we are familiar with all of the roads, the businesses, the factories, the schools in that area. We would never permit ourselves to ignore a significant portion of our territory because it was simply too far from the detachment or the police office or because the access roads there were more difficult. It follows that the multicultural communities that are very much a part of our cities and towns across this country and represent about one-third of today's Canadian population, must not be ignored. The visible minorities that are part of large number deserve our attention because they are part of our territory. They are entitled to the same high quality of policing we give to the rest of society. We will not ignore portions of our patrol territory, so too, we must not ignore portions of our population. To ensure that we perform this duty well and recognize areas for improvement, we need members who recognize the needs of the minority community so that we can, in turn, provide an appropriate police response.

I mentioned that a national recruiting team will be travelling across this country to drum up recruits from a number of categories with visible minority groups being very much a priority. I would hasten to add that I am very aware that much needs to be done. Emphasis on recruiting will bring us applicants in increased numbers of applicants from non-traditional sources will produce other challenges but these challenges, we are prepared to confront.

Our cross-cultural training will be examined and enhanced as necessary training for all members with special consideration for those involved in recruiting, interviewing, instructing and supervising new members. By adding to the mix of members, those who join our ranks from visible and other minorities will, in themselves, add to our cultural awareness and our training. I sincerely believe and trust you will agree that our course of action in revising our recruiting strategy is an honest and just effort to ensure that we, as a service agency and as a federal government department, better reflect the Canadian mosaic and better serve the people of Canada.

Some time ago, in response to criticisms, the Force developed a cross-cultural education course which was first delivered to a recruit troop at our training academy in Regina in February of 1976. Since that time, this course has been provided to all RCMP recruits. An additional 150 courses have been presented in our divisions and cultural awareness training has been included on our operational, supervisory, managerial, and staffing interviewer courses. The Force has also actively assisted a number of other federal government departments such as the National Parole Board, Health and Welfare, Indian and Northern Affairs, and police organizations, to develop similar programs. Our personnel also assist on various Canadian Police College course, including the multicultural instructors course.

Much of our success in training can be attributed to the interest and dedication of our men and that, of course, of Staff Sergeant Jim Potts who is with us here today, and I'm sure he's known to many of you. As a result of our restructuring, Jim is fully occupied in cultural awareness training within the RCMP.

Our organization has served our country reasonably well over the last 114 years and part of the reason why it still endures and thrives today, is that it has taken up the challenges it has encountered with vigour and enthusiasm. I am convinced that, just as some other police force organizations have done, we will develop innovative and creative solutions to these multicultural challenges that lie ahead.

Multiculturalism has become a policy in Canada and now it must also become a reality. The police have recognized and accepted their responsibility for increasing participation from minority and indigenous groups and have implemented a number of initiatives to facilitate that goal.

There is no doubt that a psychological distance exists between the police in Canada and the groups from which we wish to recruit. Changing attitudes and perceptions will not be easy and success may only be achieved in the long term. That, however, is not an excuse for not trying. For some time now, there have been no barriers to visible minority and Native applicants and yet, the reality is, they are not breaking down our doors to apply.

I suspect that some inhibitions may arise as a result of perceived barriers and the lack of visible evidence that they would be acceptable and welcomed to our ranks. Responsibility for changing the face of the police should not be left solely to the police. That responsibility must be shared by individuals and leaders such as yourselves in minority and indigenous communities, and I solicit your support in encouraging qualified and interested persons to explore the opportunities available to them in policing. Only together can we achieve any success.

I would like to leave you with a thought. Not an original one, to be sure. The author is Ella Gower, an English language teacher in Ontario -- and again, it is from this magazine which I commend to your attention if you haven't yet read it -- "All Canadians of whatever creed, background or colour, have a destiny, a destiny to build a country. If we live here in harmony and peace, if we all benefit from being Canadian, if we can prove our country not only to be a land of freedom, but a land of justice and a land of hope for those who follow, then the rest of us, the rest of the world will come to us and ask our secret. Perhaps that can be a contribution we Canadians can make to civilization and to global survival."

GILBERT SCOTT
DIRECTOR GENERAL
MULTICULTURALISM DIRECTORATE
SECRETARY OF STATE CANADA

Just over a year ago, here in Vancouver, the man whose business it is to measure the changing times talked about change and the peculiarly North American attitude to change -- change is something we associate with the future. But as the man from Decima, Alan Gregg, one of the nation's chief pollsters reminded his audience of broadcasters, change has been a continuing phenomenon and Canada has undergone profound changes in the last fifteen years, in the last five, even in the last year. We see, for instance, the Meech Lake Accord, and the recently concluded Free Trade Agreement that will have significant impact on the way we live.

I would like to talk about some of those changes. Our demography is changing. We've heard that often but exactly how it affects us and our decisions today and in the future is the question. Have we kept pace with yesterday's change?

Alan Gregg identified three trends that surpass all others in changing Canada's demography, namely: The tremendous aging of the population -- the big Baby Boom generation is now growing old. Secondly, women have entered and are continuing to enter the workforce in unprecedented numbers. In fact, Gregg states that in the ten-year period between 1971 and 1981, women accounted for 73% of all new job entries. Women in the home will be a declining phenomenon along with women in tradional roles, attitudes and lifestyles. One of the results of this change is going to be a decline in the Canadian birthrate. The third major trend is the increasing multicultural, multiracial character of the Canadian population.

According to the 1986 Census, 37.5% of respondents reported their ethnic origin as including one or more origins other than French or British. And in 1981, the Census indicated 1.1 million out of the total population as people of visible minority background.

Dr. John Samuel, who is here and will speak in depth on these statistics tomorrow, in a study recently published by Carleton University , projected that by the turn of the century, visible minorities will account for just under 10% of the total Canadian population.

Combining those changing trends -- aging population, falling birthrate, women in the workforce, increasing visible minorities -- is going to have a profound impact on our society. For instance, given the projected population statistics, immigration is going to continue to play an important part in maintaining our population level. In fact, it has been suggested that without immigration, Canada's population could well fall below 12 million by the year 2051 from its current level of just about 26 million.

Another important fact, in the span of years between 1967 and '77, the sources of immigrant have changed dramatically. In those years, the percentage if immigrants from Europe and the United States have shrunk from 87% of the total to below 47%. While at the same time, over half of the immigrants have arrived from areas like the West Indies, Asia, and other essentially Third World developing countries.

We also know that most immigrants will settle in major urban centres and cities like Edmonton, Calgary, St. Johns, and Halifax, and will become even more ethnically diverse as is already the case in cities like Toronto and Vancouver.

If these trends continue, the visible minority population in Canada will continue to grow and their concentrations in large cities will constitute particular challenges for Canadian society and its institutions. What this means for the police officer, the educator, the healthcare worker, the socialworker, and others engaged in service to the public, is that the public they have to serve and interact with, especially in large urban centres, will be increasingly of other than British or French origin. Many of them, visible minorities.

Now, let me just reiterate here that Mr. Crombie, our Minister, is very firm in saying that it is not going to be limited to a large urban phenomenon. It will also be present in small, rural settings. Multiculturalism pervades the country.

We must add to that, as well, the reality of the urban migration of Native populations and their needs based on their aboriginal status.

The pressures resulting from all of this and the growth in the numbers will make it imperative that institutions must adapt to, and accommodate, these changes if they are to serve the citizens well and last into the next decade, into the next century.

These changes have not gone unnoticed by the government of Canada. The government seeks to affirm the cultural and racial diversity of Canada in law through a bill which was introduced on December 1, 1987, the Canadian Multiculturalism Act, which was tabled by the Honourable David Crombie. (I'm sure that many of you in this room were party to the unveiling of that bill on December 1). But permit me for a moment just to reiterate some of the main principles of that piece of legislation.

Through this bill, the government seeks to ensure social harmony and the full involvement of all Canadians in society. It will entrench in legislation a multiculturalism policy for all of Canada which reflects the cultural and racial diversity of Canadian society and the government's commitment to implement the policy within all federal institutions. It seeks to promote the understanding that multiculturalism is a basic element of Canadian heritage and identity and invaluable resource in shaping Canada's future.

It provides the legislative base for policies, programs and practices that will promote preservation and enhancement of heritage cultures, assist racial minority communities in overcoming discriminatory barriers and promote adoption of appropriate policies in Canadian institutions.

It also provides for a co-ordinating role by the Minister responsible for Multiculturalism, who is required to submit annually a report to Parliament on how all departments, not just his own, have gone about implementing the policy.

And finally, it provides for review by appropriate Parliamentary committees which will have the power to call before it anyone, including other ministers.

Since 1981, the Department of Secretary of State, Multiculturalism Sector has been focusing its attention on the challenges of the changing demographic reality by undertaking many initiatives to encourage and assist Canadian institutions to adapt and better serve and reflect this cultural diversity. In these efforts, we have focused primarily on the institutions affecting the media, education, health and social services, and the criminal justice system.

Our operating philosophy recognizes that in many instances -- and if I use policing as an example -- except for matters of national security, policing is a provincial responsibility and the act of policing actually takes place in local communities where people live. The federal role, therefore, is one of catalyst, leadership, and very importantly, working in partnership with communities, with other agencies. Activities are focused, therefore, in providing support to initiatives undertaken by others, by conducting pilots that may be used in other situations and undertaking research.

A national strategy on race relations developed in 1981 and published in 1983 stated as its over-riding objective, the integration of visible minorities into Canadian society by eliminating barriers to full and equal participation. It was noted even then that essential to the success of this policy would be the need for institutions to undergo structural changes and to adopt their policies and their practices.

Some examples of activities that have been undertaken include the commissioning of research -- eleven situation studies were conducted across Canada as well as the sponsoring of the Symposium on Policing a Multicultural, Multiracial Society here in Vancouver. In the area of media, support for training of visible minorities; in the area of research, the commissioning of a database on intercultural training by Dr. Charles Ungerleider who is here today. And working with Canadian municipalities through the Federation of Canadian Municipalities.

But it's the element of partnership I would like to spend some time talking about. As you will have noticed from some of the examples, the police minority initiative has been a key element of the department's program in the area of institutional change. It was developed to create awareness and sensitivity among police officers and other institutions ion the Canadian criminal justice system to the reality of the cultural and racial diversity present in the society and to assist in creating positive attitudes and increasing greater understanding.

The law enforcement agencies themselves have also recognized a need to respond to these changes and have undertaken activities on their own and in partnership with communities and with government agencies.

The area of cross-cultural training has been very important in all of this work that has gone on. Some of the important milestones in the development and evolution of these activities began, for instance, in 1982 where, again, here in Vancouver, the first symposium on race relations and the law was held. That symposium brought together officials from the law enforcement agency, the legal community, human rights experts, and community representatives to determine ways to combat racial discrimination and improve race relations between the community and the law enforcement system.

Participants at that symposium made some far-reaching recommendations, calling for changes to the Criminal Code, more resources for human rights commissions to fight racism, affirmative action in the law enforcement organizations, public education and sensitization to Canada's multicultural and multiracial character.

Of particular significance, was a recommendation which called for the establishment of a Parliamentary committee to examine the race relation situation in Canada and to make specific recommendations to combat racism. This recommendation was acted upon and resulted in the report which is commonly referred to as the Equality Now report. This report continues to be a major reference point for race relations activities and debate and later this year, the Committee for Racial Justice under the dynamic leadership of Mr. Aziz Khaki, who is sitting right here with us, will be convening a conference, again, here in Vancouver, to determine what progress we have achieved since 1984.

Yet another symposium, again, here in Vancouver, to which Commissioner Inkster referred, was held in 1984 -- pardon me, Mr. Bourne referred -- was held in October 1984. This time, the recommendations were even more specific. The participants called for a review of recruitment, selection, and testing methods to evaluate effectiveness of present instruments and procedures in order to ensure that they provide equal opportunity to linguistic and/or visible minorities and to ensure increased visible minority representation in police departments.

A review of training programs provided by local police departments, community colleges, provincial police academies, and national police colleges, was called for to establish a rational basis for integrating additional intercultural programs into present police training. They urged that funding be provided for local and/or police minority issues.

Both British Columbia and Quebec have held symposia in 1986. The major outcome of the British Columbia provincial symposium was the establishment of an energetic and knowledgable advisory committee which has done exceptional work with the Attorney General's office and with the Vancouver Police.

I would like to commend the personal commitment of Chief Bob Stewart of the Vancouver Police who, as former president of the Canadian Association of Chiefs of Police, was instrumental in facilitating a federal partnership with CACP in implementing race relations initiatives. Locally, his sensitive approach to working with communities, including the Native communities, and the Sikh communities, among others, has opened channels of interaction and communication and have paid enormous dividends.

I talked about pilot projects. One of the early things that was undertaken, again, in partnership between the federal government, the local Vancouver Police here, and the Ottawa Police Force, was a pilot training program which was run in '84. This training program had four broad roles. To develop understanding of and sensitivity to cultural diversity. To promote non-discrimination and equal rights. To assist police personnel to work effectively in multicultural communities. To encourage interaction and understanding between police personnel and members of cultural minorities.

The pilots involved six three-day workshop sessions; three in Ottawa and three in Vancouver; and were conducted with 150 police and community participants as well as workshop leaders and observers. Since then, I am told, here in Vancouver well over 20 sessions have been held and most of the police in the Vancouver Police system have gone through that training program.

An evaluation of the pilot was conducted to tell us how well it worked and that was undertaken by Dr. Charles Ungerleider and Frank Echols. Of the four broad goals, the evaluators found that the workshops appeared to have been successful in developing "understanding of and sensitivity to cultural diversity" and encouraging "interaction and understanding between police personnel and members of the cultural minorities".

However they were uncertain about the extent to which the two remaining goals were accomplished. They were doubtful whether the workshops promoted "non-discrimination and equal rights". The evaluators also felt that it was not necessary to understand the policy of multiculturalism and its origins to live or work successfully in a multicultural society nor that the knowledge of Canadian immigration policies and laws was a necessary ingredient in the workshops.

On the other hand, 64% of the community members indicated a better understanding of policework after the workshop. Both police and community participants did begin to learn about a variety of cultural practices.

Finally, the evaluators recommended that intercultural education programs should aim at more practical and achievable goals.

Three research projects were conducted on behalf of the Canadian Association of Chiefs of Police funded by the Multiculturalism Sector and that, again, reiterated the need and the importance of intercultural training.

In 1986, the Department undertook to assist CACP in implementing the major recommendations arising from the research results. As a result, the National Police Multiculturalism Committee was established comprising police officers, community representatives, and Secretary of State officials as ex-officio members, and Chief Jim Harding, who is the chairman of that committee is here with us today.

Two pilot projects to recruit and train visible minority candidates for careers in policing were initiated. One at Nicolet Academy in Quebec and the other at the Atlantic Police Academy in Charlottetown. Two different approaches were used in these projects and that, we hope, will assist us in comparing the approaches and we hope we will learn something from either one.

Just to mention briefly that in the case of the Quebec pilot, the special campaign to attract visible minorities to the Nicolet Academy was successful in attracting over 100 applicants. And although two visible minority applicants were successfully screened through the recruitment process, the attempt of the Montreal Urban Community Police and the personal commitment of Chief Roland Bourget must nevertheless be complimented. Change a long and laborious process but I think the systematic approach to that exercise was worthy of comment. That initiative is now being evaluated to determine where the weaknesses were and why more candidates did not make it through the screening mechanism.

In the case of Toronto, the Toronto Police force has been particularly successful in screening and recruiting visible minorities. With the help of its community liaison group, the Greater Toronto Working Group, it has established guidelines for recruitment and to standardize recruitment procedures and instruments. Again, two representatives from that group are here, Chief Harding and Earl Miller.

In the Prairie Provinces, in Edmonton, it is notable that the City of Edmonton was the first to appoint a visible minority to its police commission and the Edmonton Police Force currently puts all personnel through a one-day intercultural program and plans a more in-depth one for the coming year.

Both in Edmonton and in Calgary, innovative community liaison programs have been in existence for well over a decade. The Edmonton community services program, established in 1976, services approximately 110,000 persons of varying cultural communities. Community service officers are recruited from minority communities, are trained and perform police liaison functions under the supervision of police personnel. In Calgary, the Multicultural Liaison Unit of the police has had exceptional success in their police minority work. One tangible evidence of this success was their ability to recruit well over 1,000 community volunteers to assist in para-police activities for the upcoming Olympic Winter Games in Calgary. They, too, undertook intercultural training programs which will now become an integral part of their police training activities.

Now, in spite of all that we have attempted and done in the last decade or so, we know that there is a lot more that needs to be done. We still see evidences of weaknesses in the system. In spite of the growing consciousness among police forces and law enforcement institutions about police/minority relations, we still have unfortunate incidents as occurred in Montreal last November. We still see evidence, as was shown by Dr. Harish Jain, in a recent study about under-representation of minorities in the police forces, so we know that there is yet a long way to go.

Our department, our evaluation branch, is currently in the process of evaluating our police/ minority initiative to identify gaps and barriers and to assess and whether it has spawned other related efforts by other agencies. Perhaps this will be an opportune moment for you here, in your discussions, for the Canadian Association of Chiefs of Police, and its sub-committee the PMLC, also to review your goals and your initiatives and to ask some important questions before we go on further. Questions like, "Are the recruitment campaigns effective? Or do they have to be targeted more specifically?" "Does the selling of the policing function to communities have to perceive such initiatives?" Are there common themes or is there a diversified public program targeting different groups needed to inform communities about the policing function?" "Are there lessons to be learned from successes elsewhere, such as in the Native recruitment program?" "Could they be applied in other provinces to different communities?"

Responding to change in an evolving society means constant re-assessment, redefining, re-establishment of goals, setting of targets, and establishment of timeframes. I hope you will ask yourselves some of these questions and I will commit the continued support of our department in these initiatives.

AZIZ KHAKI
PRESIDENT
COMMITTEE FOR RACIAL JUSTICE

Over the past four to five years, we have seen in motion a process of real promise; a process which has so far helped us enhance our understanding of multiculturalism and what it really stands for.

We, at the Committee for Racial Justice, have maintained that the real intent of multiculturalism has always been to ensure fairness and equality in our Canadian society. We have heard suggestions that multiculturalism is for all. We agree. But we must not lose the sight of the fact that -- and here, I would like to quote from the Equality Now report which Gil Scott mentioned this morning:

> "Inherent in the notion of the diversity of the Canadian society as a mosaic, is the equal participation of the pieces making it up. Yet Canadian society is, in reality, a vertical mosaic with some pieces raised above the others. The surface is uneven."

It is, therefore, essential to ensure that multiculturalism is not used as a cheerleader for the status quo, rather, it should be used to eliminate all barriers for full participation of minorities such as Native Indians, women, disabled, and visible minorities.

We welcome the introduction of the Canadian Multiculturalism Act by the Honourable David Crombie. The bill recognizes the cultural and racial diversity of Canada and it will assist culture preservation, it will help combat racism and promote the adoption of appropriate policies in our institutions.

Here, we can say with sense of pride that the police as an institution has been away ahead of all other institutions in our Canadian society in creating institutional change. We believe that our Canadian institutions and structures are not yet fully geared to respond effectively to the demand and the needs of the visible minorities and others. For this reason, we became partners in the process I referred to earlier.

This process brought together important players such as the federal government, the Canadian Association of Chiefs of Police, various community groups, and the Committee for Racial Justice.

The Attorney General's Ministry of the provincial government of British Columbia has been the leader insofar as the provinces are concerned. We had our first symposium in March 1986. It was a productive gathering. One of the recommendations was the establishment of a permanent structure with will deal with police visible minorities relations.

Once again, our provincial government was quick to respond. In June 1986, the Provincial Committee on Police Visible Minority Relations was established under the Ministry of Attorney General.

This committee has since met regularly almost every month to discuss areas of mutual concern in relations to policing and visible minority issues.

On the local scene, the Vancouver Police Force under the able leadership of Chief Constable Bob Stewart has been one of the most progressive police forces in Canada.

For me, all along it has been a very exciting and rewarding experience. We must not allow the collapse of structural and regular liaison between police and leaders of the community. A lot still needs to be done in increasing the number of visible minorities in police forces, improving cross-culture training, and promoting liaison between ethnic and visible minority groups and the police.

Recently, there has been a lot of discussion on the subject of immigration and refugees. However, we all seem to agree that our Canadian society, like any other immigrant society, is a dynamic one. How do we prepare ourselves to face the challenges of the 21st Century? We hope the Wednesday morning session will stimulate meaningful discussion. We will then end with two very important sessions, one on the Media Relations, and another on Race Relations.

We are all aware of the awesome power of the newspaper editors, television and radio producers, and journalists to influence the minds, the attitudes and the behaviour not only of the reading, viewing, and listening public, but also of those whose harmful behaviour they report. The media, therefore, we feel, does recognize the possible social effects of their reporting. The question then is how we can, as the community, institutions such as the police, and the media, work together in fostering a sense of unity to promote better understanding and tolerance among all sectors of our society?

Minorities who are not fully participating in our society see themselves at a disadvantage and many of them attribute this disadvantage to racial prejudice. It is well known that prejudice is the result of not knowing about others. The fear of the unknown prevents us from ever knowing the truth. It is not unjust or unfair to seek ways and means of correcting the disadvantages even though the help requires effort to overcome the degree of self-denial on the part of the majority.

We have to find solutions that are durable. Multiculturalism should not fail to recognize sources of discrimination, disadvantage, and conflict. The business of building bridges for better race relations is very challenging. We have to redouble our efforts so that we do not allow the gap to be unbridgeable. We hope the lead taken by the police in Canada will serve as a model for other institutions, government and private, to follow.

We, at the Committee for Racial Justice, are very satisfied with the steady progress we have made in police visible minority relations. As I mentioned before, a lot is yet to be done, but with the goodwill and the understanding of our problems in the general public, we hope to build a truly harmonious multicultural and multiracial society.
It can be done.

RON BOYLE
DIRECTOR, POLICING PROGRAMS
POLICE SERVICES BRANCH
MINISTRY OF ATTORNEY GENERAL

It's been my privilege and my pleasure to chair the Provincial Committee for Police Visible Minority Relations since its inception. As Aziz has said, the establishment of the Provincial Committee came out of recomendation of the symposium that was held in March '86 to which the Attorney General of the province quickly responded to the recommendation by appointing the committee.

We held our first meeting in July of 1986. The committee comprises of a representative and an alternate from the Sikh, the Native Indian, the Chinese, and the Indo-Canadian communities and the Committee for Racial Justice. The police representatives are from the Royal Canadian Mounted Police, the Police Training Academy of B.C.'s Justice Institute, the British Columbia Association of Chiefs of Police, the Vancouver Police Department, the B.C. Police Commission, and the Police Services Branch of the Ministry Attorney General.

At its first meeting, the committee developed terms of reference and they are: (1) to enhance understanding, communication, and participation, between police and visible minorities in British Columbia; (2) to study and develop strategies and programs to implement the recommendations of the March '86 Vancouver symposium, and to develop additional strategies and programs; (3) to involve expertise or services from the public and private sector to achieve these tasks, and (4) to advise and make recommendations to the Attorney General through the assistance of the Assistant Deputy Minister of Police Services on issues relative to the committee.

The committee saw as its primary task the implementation or operationalizing of the recommendations of the symposium which fell into two primary areas: (1) Police recruitment and hiring; and (2) Police, community, intercultural training programs.

The police hiring process and procedures have been examined in great detail, surveys have been undertaken of B.C. police departments, their employment application forms, their criteria for employment, examination of the interview process and procedures. The standards and procedures of services of the Justice Institute Police Training Academy have been examined and reviewed. All of which is to ensure that there was nothing in the hiring and training process that was racially biased or discriminatory.

The committee heard, with great interest, from Donna Hill of the Native Police Liaison Program which assists Native people to obtain the necessary skills to compete for entry into the Vancouver Police Department. This type of pre-employment training and assistance commended itself to the committee and the Police Academy have now developed a similar program which should prove a valuable preparation and orientation to a policing career particularly, but not only, to visible minority candidates.

While visible minority recruitment into the police is a priority assigned to the committee, at least of equal importance is the participation and support of the communities in the prevention of crime and in the maintenance of peace and order. And, just as in the recruiting issue, we would seek enthusiastic support and eliminate any barrier that might prevent any segment or individual in society from exercising their citizen's responsibility for the maintenance of community peace and the prevention of crime. In this regard, the committee has as one of its goals the enhancement of community understanding of the law and the role of the police, and promoting visible minority participation in programs and activities aimed at improving police visible minority relations.

Obviously, all the aims of the committee are not going to be achieved in the short term. While activities and programs of the commmittee must have measurable and identifiable results, we are, all of us, in a continuing learning process. The interactions that occur at the meetings between individuals and groups the members represent, both visible minorities and police, has been for me a great experience and a privilege which I value very highly.

Some of our evenings have been spent with the Vancouver Chinese Benevolent Society and at the Sikh Temple. This has expanded not only my knowledge about the history, beliefs and values of those communities -- the meals served, have also expanded my waistline and I'm very grateful for the one!

I would like to share with you, in closing, some words which I think are both a warning and a challenge. They come from that distinguished Canadian and Vancouverite, Chief Dan George, when he commented on his culture and the effect of living in the broader culture.

> "Everyone likes to give as well as receive. No one wishes only to receive all the time. We have taken much from your culture, I wish you had taken something from ours for there were some beautiful and good things in it, and soon, it will be too late to know my culture, for integration is upon us, and soon, we will have no values but yours. Already, many of our young people have forgotten the old ways and many have been shamed of their Indian ways by scorn and ridicule. My culture is like a wounded deer that has crawled away into the forest to bleed and die alone. The only thing that can truly help is genuine love. You must truly love us, be patient with us, and share with us. And we must love you with a genuine love that forgives and forgets. A love that forgives the terrible sufferings your culture brought upon ours when it swept over us like a wave, crashing along a beach. But the love that forgets and lifts up its head and sees in your eyes an answering love of trust and acceptance, this is brotherhood. Anything less is not worthy of the name."

CHIEF CONSTABLE ROBERT STEWART
VANCOUVER POLICE DEPARTMENT

Behind me, I have the Canadian flag which I am very proud of. And, in front of me I have a very good example of the kind of Canadian mosaic that makes up the Canadian society. So you can't help but feel like a Canadian here this morning.

During my period as president of the Canadian Association of Chiefs of Police, I had the opportunity to make a couple of trips internationally to symposiums that spoke about policing in a multicultural society and dealing with problems surrounding racial bias, I had the same opportunity to stand in front of groups and talk about what we were doing in Canada and seeing a lot of doubting faces about -- oh, don't give us that, you know you're just talking, you don't really do those things -- and as a result of that experience, I came away with a very good feeling that Canada, as a nation, was doing much more than most countries. I was very proud to be able to say that the lead in Canada, in terms of an agency that was on the front line of providing service to citizens, was doing an excellent job. But that's not to say that we're there. There's a tremendous amount of work to be done and by getting together in occasions like this, I think it provides the additional spark that some of us need to remind us that we haven't yet accomplished all of our goals.

Robin said that part of the challenge was to improve relationships with the visible minorities and all of the groups that that covers. I say that the police challenge is to improve relationships with the total community because we can never afford the luxury of saying that we're just going to target one particular group. I'm encouraged when I hear Commissioner Inkster of the RCMP saying that there will be no part of his jurisdiction that goes unnoticed, and in that he includes the people and their problems. So I think that if we can credit the Commissioner with speaking for our federal police force, and he should be able to do that by now, and you've heard from Robin of his role in Police Services, and now you're hearing from me, that I think that for police managers, if you're not addressing the issues, then you're not doing a very good job.

I always want to remind police, as well, that the first role is always crime prevention, and I see tremendous payoff in exercising the kinds of programs that we'll hear about or have heard about this morning. But let me tell you that it was not easy to get off the mark. I can remember in the early days in our department of beginning to face up to the issues of a rapidly changing city. And having some of my own people say to me, or hearing about them saying about me -- why? What are we doing this for? The Chief is playing politics.

Well, let me tell you where I'm coming from and perhaps that might help to explain why the initiatives. I happen to be the first in my family to be born in Canada. Thankfully, my father was run out of his native land of China at an early age, and immigrated to Canada. So I won't suggest that I represent a group of people that were persecuted in some other land. But by fate, or some reason, I'm a Canadian born. I happen to be fortunate as well to have been born and raised in this city of Vancouver, and I can go back over -- I think memory's good for about fifty years -- and I can recall going to school in this city, where every face in the classroom was white, and I could pronounce the last name of every kid in the class. That's only about 45 years ago. That's not a very long time in terms of history.

When I became a police officer, I was brainwashed into believing that Robert Peel was right and through my experience, I know he is right, that "the police are the public and the public are the police" and that we are simply privileged citizens with certain authorities to carry out the role of preventing and suppressing crime. And in order to do that, it means a very tight bond between police and the community, and as the community changes its profile -- and it has in the city of Vancouver over those years to the point where our school system tells us today that approximately 55% of our children in the school system have english as a second language and police officers have to resort to the phonetic alphabet in order to pronounce and spell names, and all those other good things that make us recognize the fact that we do have a changing profile.

Now, if the police are to carry out their mandate, they truly need to serve all segments of that community, and in that community, there will be perceptions about the police role. There will be stereotyping on both sides. Some people believing that because a police officer is found to be exploiting or extorting or stealing or assaulting, that all police officers are that way. On the other hand, that every lousy Chinese driver -- you can giggle at that, because we all giggle at it -- represents all Chinese. Not true! And that's what happens in a community like ours. Stereotyping represents a lack of understanding of the role.

So when there was an opportunity to tap into federal funds -- and here I should pause and thank, once again, Gil Scott and John Dennison and the people from that Ministry for the support we had through Canadian Chiefs, in the partnership that led to the development of pilot training projects -- once we got into that process, it was easy for us to see the benefits beginning to accrue.

I will clarify one thing, not all of the members of the Vancouver Police Department have had their cross-cultural training. I think we've had well over six hundred members through the program -- at a tremendous commitment on behalf of the Vancouver Police Department, the City of Vancouver, who funds the department.

There were a couple of other items that I just wanted to comment on briefly. Alderman Boyce raised the question about volunteers and sometimes we overlook the good things that are happening. Let me tell you that during the period prior to Expo when the Expo corporation was looking for volunteers, they thought they'd opened a hole in the Cleveland Dam. There were so many people prepared to volunteer to do something for their community, it was unbelievable. They had a major problem trying to keep them all busy.

When we were planning for CHOGM, the Commonwealth Heads of Government Meeting, there was a need for volunteers from various agencies to assist at the site of the conference. Again, more volunteers than we could handle.

In our Victim/Witness Program in the city of Vancouver, we have something like 125 volunteers in place right now, working with victims and witnesses of crime. I mean true volunteers. That breaks down to about 15% visible minorities in that group of volunteers. That is still not indicative of the makeup of our community.

In our new Citizens Watch Program in South Vancouver where citizens are working in partnership with police, we have about a 20% representation of visible minorities. We need more. And of course, that leads me right into the whole question of recruiting for the police service.

Unfortunately, we're in a business that's not growing. In the city of Vancouver, we expect to probably to hire 35 or 40 people this year. That's not very many from the pool of applicants, but the pool of applicants still does not contain large numbers of qualified candidates from the visible minorities, and as I've stood before you before and said the challenge is there. I think that the police have been building bridges. But the other end of the bridge needs a firm foundation as well. And I look to the leaders of the ethnic communities to be those foundations and to be our recruiting officers to get into your communities, and to encourage your young people to seek careers in police work.

This is going to be a long, slow process. Let's not think that we're going to change overnight. But by the process of change itself, we will begin to demonstrate to more and more of your young people, that a career in policing is an honourable profession and we will begin to see a looping, a compounding of interest if you like, and by doing that we will begin to become must more effective in things like crime prevention and crime suppression.

DEPUTY COMMISSIONER DONALD WILSON
E DIVISION
ROYAL CANADIAN MOUNTED POLICE

There is an element of redundancy in my appearing before you to speak after the Commissioner has spoken in the sense that he is the one who has been able to give the broad outline of exactly where the RCMP is going in the area of policing a multicultural society. Those of us in the Force, I might say, welcome the approach that he is taking and not only by obligation, but by will, by inclination, we are fully supportive of the approach that he is taking.

The RCMP efforts in the context in which we're speaking are somewhat misunderstood or possibly not sufficiently understood. We have heard, and we are going to hear a great deal about the need for police to recruit from within the community in which they have a presence. The fact is that the RCMP's community is the vast bulk of Canada and therefore, where we have a specific need in Surrey, we don't recruit from Surrey to police that need. If we have a need in Williams Lake, we don't recruit (from Williams Lake) to police that need. We recruit from Canadians to police Canadians in the vast majority of this land which we occupy.

I mention this for this reason; we need the support of enlightened people, like the community groups that are represented here to help us get the message across that the needs are more than the immediate needs of the community in which we live. The needs for Canada are Canadian. The needs of the RCMP in terms of its recruiting base and its policing responsibilities are not local. They are Canadian. And I issue a challenge to those of you who represent visible minority groups to join with us in building in young Canadians of whatever origin, a larger vision, if you like, of Canada, a better understanding of Canada, and with us, a better understanding of what policing through the RCMP is all about in Canada. That's challenge number one.

The second challenge I want to mention is this. I have the privilege of sitting on behalf of the Commissioner on the Canadian Association of Chiefs of Police committee with respect to multicultural policing as well as on the Provincial Committee on Police and Visible Minority Relations. As the success stories develop, and they do through the efforts of the Atlantic Police Academy, Metro Toronto, in Vancouver, and in Nicolet, Quebec, what becomes more and more evident is the institutional unevenness of application of that which is being preached now for several years.

Mr. Khaki has talked about the years of promise, and we all know the promises have to be fulfilled sometimes. However, I'm concerned that within the police community there hasn't been the kind of common institutional response to the messages that are being conveyed in gatherings like this, through the committees on which I'm privileged to sit, and through various community and police groups. And so that presents to us, I think, the second challenge, and that challenge is to the police. We have to get on board as a police community in order to ensure that all our communities are participants and contributes to, and take part in the success of the various programs that have been advanced in order that we have effective policing in our multicultural society.

PHIL CROSBY-JONES
DIRECTOR, POLICE ACADEMY
JUSTICE INSTITUTE OF BRITISH COLUMBIA

We saw, very early on, as part of our responsibility the need to take a look at the way the police recruit and select their personnel. So the first step was to go to the twelve municipal police departments in British Columbia, the RCMP, and Ports Canada Police, who are represented here on the West Coast, to gather together all the application forms that they had and the recruiting literature that they circulate to prospective candidates, and we analyzed all of the information in committee. We also gathered together the entrance exams that are used to screen prospective applicants, and we took a look, a close look, at those exams to see whether they contained areas of discrimination, bias, and so on.

Out of that data, we were able to put together a selection criteria analysis sheet which indicated in a matrix, the number of candidates in each department, how many female members there were, how many visible minority members there were; the type of requirements used for height, weight, and education; and the screening processes that were used. This gives us a very useful document that will be updated annually in order that we can measure change that's occurring.
The next step that we were able to take, as part of a natural, was to come up with a sample application or employment form, that we will try and have the municipal police departments adopt. Now, that work has been completed and I must pay special tribute to our friends from Ontario, here, who have done some magnificent work in this regard, particularly the Greater Toronto Regional Working Group.

Moving along to other areas of development from the committee, we were able to put together a pre-employment training program based on the excellent work of Donna Hill and the Vancouver Police Department who have successfully conducted a program for Native Indian applicants to the police service.

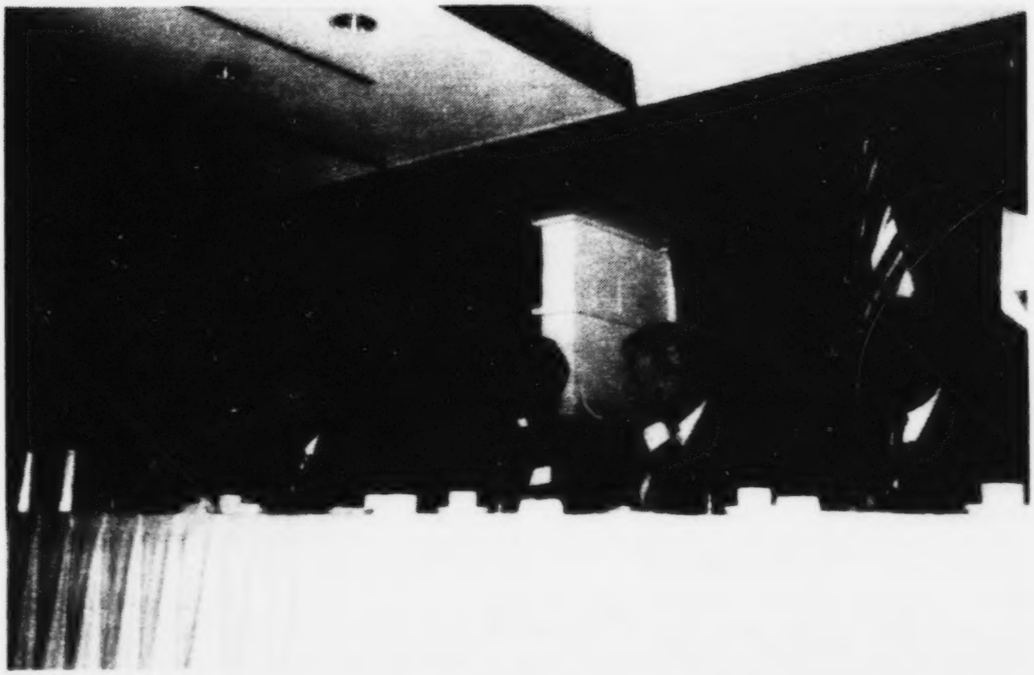
We were able to expand on their program to make it a more general program in order to embrace all ethnic minorities. The program is called the Police Career Orientation Course. We have advertised this program through the ethnic communities but to this point we have not done very well in attracting candidates. The program is ready to run. It's scheduled to start later this month and run for 16 weeks. The candidates will attend twice a week, and it will deal with upgrading their skills so that they are able to compete more effectively for entry into the police service. The program will cover things like language arts, math, physical education, cultural value application, group project planning skills, communication skills, and as well they'll have some interviews and some ride-along experience with the police service. So that's an initiative that is ready to roll.

We are currently reviewing the general entrance exam that's provided for candidates who apply for the police service and that will be modified in order to meet a more equitable standard for general use within the police community

At the present time, we're putting the finishing touches on a 20-minute videotape called Policing As A Career which we hope to circulate through the school system and use for career days and recruiting initiatives. That should be ready this Spring.

We have also developed a physical fitness process called the Police Officers' Physical Abilities Test based on two years of research so that all applicants to the police service will be able to compete fairly without any discrimination on the basis of height, weight, or any other difference because this particular test is based on job-related criteria. As long as they're able to develop those skills and the ability beforehand, and we give them every opportunity to do so, it's a very fair test for them.

So, these are just a few of the initiatives that have been undertaken by the committee and to this date, have proved to be very successful.



BANQUET - KEYNOTE ADDRESS

KIM CAMPBELL, MLA

INTRODUCTION BY MR. ROBIN BOURNE:

Ms. Campbell is a member of the Legislative Assembly for the Vancouver-Point Grey constituency. She is also chairman of the Parliamentary Committee for Labour, Justice and Intergovernmental Relations. She is a lawyer and formerly a professor of Political Science at the University of British Columbia. I think she developed her interest and support for our multicultural and multiracial society as a member of the Vancouver School Board as a Trustee and we are delighted and honoured that she is with us here tonight, Ms. Campbell.

KIM CAMPBELL, MLA

Mr. Chairman, Father Burns, distinguished head table guests, ladies and gentlemen, I am delighted to be with you this evening to participate, even if only in a small way, in a very remarkable conference and one that I find very warming and very reassuring to know is happening. I would like to express my thanks to the conference organizers and to the Attorney General for providing the opportunity for me to be here. In this company, I look out and see so many people that I know. With eminent authorities in multiculturalism and an eminent members of the police forces of this country, there is very little that I can tell you about multiculturalism and police forces or law enforcement that you don't already know. Perhaps what I can do is give you some reflections on why I think what you are doing here at this conference today and tomorrow is so important and why I find it so reassuring.

During my lifetime I have seen my city undergo some very remarkable and dramatic changes; very exciting and interesting changes not only in terms of its ethnic makeup but in the recognition of the various cultural groups that make up the Vancouver community. I have seen them as a young person growing up in Vancouver. As an academic I had the opportunity to study some of the literature in the 1970's about the rise in ethnicity and ethnic consciousness in North America. As a lawyer and particularly as a sister and daughter of Crown Counsel, I've had the opportunity to hear about the impact that the growing cultural diversity has had in the courts. As a school trustee I dealt with a system where in some of our schools 60% of the students had English as a second language, and the challenge this gives to educators in this province. That was certainly where I first became acquainted with the really wonderful people who work in the area of multiculturalism in this city and in this province. As a provincial politician, that issue has continued to be important to me. So, I'd like to just to give you some personal reflections this evening about why I think what you are doing is important.

Canada is really a highly improbable country. When you look at our history and when you look at what we are, relative to other countries in the world, we are a geographical anomaly. We persisted in maintaining our identity as a separate nation in spite of what was for much of our history considered indifference on the part of the mother country, which assumed for many years that we would be absorbed into the United States. For much of my youth the question of what is a Canadian identity was one that people used to sit around the dinner table and "naval gaze" about. But in the 1960's something quite interesting happened: the rise of Canadian nationalism. There have been a number of interesting discussions as to why that came to be but perhaps the best one is in Richard Gwn's book "The 49th Paradox" where he describes us as looking at the United States for all of our history. In the 1960's, looking at the United States and being rather horrified at some of the social upheaval and unrest, both racial and political, we came to realize that all things considered, we didn't do things too badly here in Canada.
We've become known around the world as a country which has a talent for creating livable cities: rather dull, perhaps bland, but civil, polite, fairly easy to get along with, anxious to do the right thing. In the course of the development of this sense of nationalism and this sense of pride in being Canadian (we saw the

peak of that in Expo'67) We also began to develop a formula to explain our multi-ethnic characteristic. We came up with this formula called "multiculturalism". This was how we described our multi-ethnic, largely immigrant, society. This was in contrast, of course, with the American formula of the "melting pot".

As Canadians, we are noted for our political naivete; we persist in being a country against all of the odds. Here we were in the 1960's trying to define ourselves, so we came up with a term such as multicultural. Why not "melting pot"? Was it reasonable for us to reject the American formulation of a melting pot? Surely it flies in the face of rationality to support a national identity which not only recognizes but supports the continued persistence of ethnic diversity. Surely we are asking for trouble if we do that. Shouldn't we be looking for some formula, some way to describe ourselves that reduces the effect of ethnic differences? After all, once we begin to perpetuate and institutionalize the notion of ethnic differences in our country and see them as part of our social fabric to be maintained, not to be stirred up in some pot and gradually assimilated, we are opening ourselves up to problems. I think it's true that racism, intolerence, bigotry, are endemic to human nature, they're endemic to all human societies. What would have led us to make such a decision?

I think the answer to this can be seen by looking at the American experience and the so-called myth of the melting pot. One of the things that came to the attention of social scientists and others in the 1960's was that in spite of this so-called melting pot and this emphasis on throwing everybody into American Society, stirring them and coming up with something called Americans, there was a remarkable resurgence of ethnicity, a remarkable resurgence of ethnic consciousness and ethnic identity.

In the early '70s, Nathan Glazer and Daniel Moynihan, who were at that time professors at Harvard (Daniel Moynihan is, of course, now Senator Moynihan) wrote a very interesting book called Ethnicity in which they tried to explain why, against all of the expectations of thinkers in the west, ethnicity was becoming important again. They had a number of different theories. One of the things that is very relevent for us is that they said if you look at attempts to create a melting pot society in a country where there is in fact a dominant culture, you're never really going to create that true melting pot because there always will be a dominant culture. There will always be some culture that is more numerous, more influential, and the flip side of having a dominant culture in a multi-ethnic society is that you then have a pecking order of other cultures. If you have a dominant culture that is, for the sake of argument, white Anglo-saxon protestant, well maybe Polish catholics are sort of close because racially they correspond. They could if they want to assimilate to this dominant culture, change their religion, but maybe they don't want to. If you are oriental or you are black it's a lot harder to pass. So there you are in a society where there is a dominant culture and you're a long way away from that dominant type and therefore there becomes a pecking order. That pecking order would result in discrimination, in variable access to the benefits of society, whether those benefits are social status or the amenities of public or private institutions. So, in their conclusion they say that in a multi-ethnic society the melting pot is not going to persist because at some point people who don't correspond to or who can't pass in the dominant culture are going to be fed up and are going to insist on being recognized on their own terms. They are going to insist that "black is beautiful". They are going to stop trying to be white people which they never can be.

What Glazer and Moynihan observed was also part of what was being described by a very interesting black psychiatrist from Martinique called Frantz Fanon in a book called The Wretched of the Earth and an earlier book called Black Skins, White Mask, where he talked about the psychological damage that is done to people. He was describing a colonial society that suffers collective oppression as a result of their race or their cultural group, the collective neuroses which they experience and the need to find catharsis for this oppression through revolution. Fanon's thinking was extremely influential in the "black power" movement and in the women's movement. The bottom line was that you can only ever be a second class something else; you can only ever find true authenticity in being what you are. Therefore, you must resist the attempts, whether it is by colonizers or a dominant culture, to try and force another cultural identity on you. We've seen a little bit of that thinking in Quebec society; the resistance to trying to be second class anglophones, to being second class in their own country.

So, in the 1960's you got an articulation of something which had probably been brewing for a long time - the resentment of people, many of whom were enormously accomplished and successful, but the resentment of a dominant cultural stereotype from which they were forever excluded and the resurgence of ethnic culture. The resurgence of ethnic identification, the resurgence of ethnic pride whether it was Poles and Ukranians, whether it was blacks, red Indians, whatever it was, we saw this throughout North America. And so the conclusion that we can draw from their work, and I think it's a true one, is that you can never have a melting pot society in a multi-ethnic country for very long. It simply doesn't work. In those terms the choice of multicultural to describe our multi-ethnicity makes a lot more sense because it is typically Canadian. It is pragmatic. It recognizes reality. No highfalutin formulas are going to remove the reality of the fact that in our country people come from many different parts of the world, they have many different faiths, many different colours and they want to be who they are. They want to be Canadian but they want to be first class. So we've chosen this formulation of multiculturalism and I think it does make more sense than the myth of the melting pot, but it's not without its problems.

We have, certainly in my lifetime, had increasing immigration from an ever wider range of countries and this has created tension in Canadian society. It has been accompanied by a strong assertion of identification from native Indians and it raised in society concerns with respect to racism. At least in Canadian society we have been prepared, not easily, perhaps reluctantly, to admit that we have racism in our society. That admission has been part of some of the changes which have been so positive in our society in terms of cultural diversification. As a result we have seen, in the last ten or fifteen years, the growth of race relations departments in police forces, in public institutions, school boards, etc., and the growth of multicultural organizations who play such an important role in trying to deal with the tensions that have arisen from a society that is multi-ethnic and that tries to find a place for each ethnic group in its social fabric.

In my view a successful multicultural program for Canada relies on two things. First of all there has to be an awareness and an appreciation of the cultural values of immigrants or members of the non-majority culture by the receiving population or majority culture. And that insome ways is the easiest. In Vancouver I think of the incredible transformation of Vancouver's society and the amenities that are available to me as a Vancouverite as a result of immigrants in our city in terms of music, theatre, food, just the general vitality, new businesses, new ways of looking at things. So that's one part of it, through familiarity, through coming to know other cultures, that sense of awareness and appreciation. But the other important aspect of a successful multicultural approach to a multi-ethnic society is that there must be support of and scrupulous equality with respect to the application of the laws of the receiving country. I think the second factor is the key one and it's very key in terms of what you are dealing with in this conference.

In Canada we have a legal structure that reflects the consensus of our social and political values insofar as it is ever possible for a society to achieve a consensus. We have a process for achieving that consensus, a political process. It is imperfect and it is sometimes clumsy, but the result of it is the closest we will ever come to a consensus in Canadian society of what we value. In my view, it is no exaggeration to say that law enforcement and the administration of justice are the most important elements of a process for creating a harmonious multicultural society.

The receiving population isn't necessarily the dominant culture, it may also be minorities who are well established. There is a very interesting tension that happens when minority groups become well established in society and then new waves from their country come who are not as acculturated. I talk about the receiving society not just in terms of the dominant culture but of a receiving population that will not accept new groups if those groups represent a challenge to the established legal order. This is single most important concern with respect to change that has to be met in the receiving population.

We talk about the origins of racism and tension: people who are concerned about immigrants taking their jobs; economic challenge; the resentment of people competing with longer term residents and doing things better than they do themselves. Those are not nearly as important as a fear that somehow immigrants will upset the legal order as it is understood and as it represents the consensus of the existing society. On the other hand immigrant populations must learn as quickly as possible the norms of the legal system with respect to various sorts of conduct and this can be a difficult and painful process.

There are many ways in which different cultural values impact on the enforcement of the law. Some are kind of quaint and charming and I recall a story I was told of an immigrant who had just recently come to Canada and was in court charged with assault of another member of his community. His defence was that he was provoked in this assault and that he had been called "filthy names" by the complainant. The prosecutor said,

" Well, would you please tell the court what were these filthy names."
" Oh I couldn't tell, they were filthy names."
" Well you will have to tell His Honour what the filthy names were."
" Well he called me a 'tailor and a washer woman'."

Now there aren't many cultures that I know of where being called a tailor and a washer woman is considered a vicious epithet. In our society and in the administration of justice we are going to have to have courts who are prepared to look at that sort of thing and say, now in this particular cultural group is that a terrible epithet? Is it sufficient to provoke an assault? Should I respond to this with some kind of sympathy? Those are simple and kind of quaint and very easy to deal with, but there are other, different cultural values that present greater problems.

I think of the problem of physical violence towards wives and the status of women and children in general. There are enormous variations around the world and I am not just talking about a difference between third world and industrialized countries at all; not by any stretch of the imagination.

Perhaps something equally important is the definition of social trust or the concept of social trust in different societies. When political scientists talk about political culture, social trust is one of the aspects that reflects the degree to which people in a society trust those around them and where that trust is directed. Is it a generalized trust? Do they trust, for example, the police in their society? Is there something where the police are seen to be acting in everyone's interests? Do they only trust their family? Is social trust confined to certain familial, clan or kinship groups? Is it confined to people of your own village? Is it confined to people of your own race?

In our society, our law and our society are built on the notion of social trust where the instruments of the state act in the interest of the people. We can have people in our courts who may have a different set of values, whose loyalty to their family takes precedence over any loyalty to a state, for very good historical, cultural reasons. We must teach and convey and communicate that that is an inappropriate value in Canadian society. It's an enormous challenge when that is not done. Very often those who enforce the law and administer justice conclude that they are dealing with people who are amoral or unprincipled, who can lie while looking you straight in the eye, without understanding that for that person, the loss of place in their community, to betray a member of their family for example by testifying in court, is infinitely more frightening, infinitely more threatening than any kind of disapproval or suspicious looks of a Crown Prosecutor that they will never see again. So there are a lot of ways in which different cultures come to impact on the ability of police to enforce the law and the courts to administer justice.

It's my observation that as Canada becomes more multicultural, both in fact and in social policy, tolerance and even enthusiasm for differences in dress, language, customs, music, etc., has grown. I've seen enormous changes. I think that there has a revolution in the consciousness of my own society in terms of an openness and appreciation and a savoring and a delight in the variety of cultures in our community. But Canadians have for many years feared the threat of violence and social unrest from the neighboring United States and it's important for us to understand that any group which kindles that fear will provoke a serious response in Canadian society.

You can't legislate tolerance but you can foster it. Extremely significant in fostering tolerance and in fostering equality, is the dignity of equality before the law. If we do not offer to our immigrants that dignity, if we discriminate against them, that not only undermines their own acculturation process but it also confirms the intolerance or bigotry of many in the receiving population. The question is, can we create a successful multicultural society in Canada given the fact that we are institutionalizing the persistence of differences; given the fact that racism, intolerence and bigotry are common around the world? (I don't know why this is. Maybe it goes back to some old biological need to flee from people who are different. It's certainly an outdated response if that's it.) I think we can and I think we must because the alternatives to a harmonious multicultural society are simply not acceptable.

In creating a civilized society, we have mastered a lot of what many people consider to be natural, intrinsic, inherent traits. Sigmund Freud talked about the innateness of aggression. He talked about the price that man pays in his happiness for controlling his aggression and his sexuality. I think that the tradeoffs have been, on the contrary, amity, longer life spans, work for lawyers, and committed relationships. With respect to multiculturalism, we no longer need to fear those who are different but, rather, we can enjoy the cultures of people other than our own people. We can be enriched by the creativity of many people.

In summary, I would like to say that first of all, ethnic consciousness is not going to go away in multi-ethnic societies like Canada. The melting pot is not a feasible alternative. We are multicultural. We have the great advantage of having chosen to be multicultural, to have recognized that nature of our society and to have chosen to make a virtue of it. Secondly, social harmony in a multi-ethnic society which is reinforced by ongoing waves of immigrants can only be achieved by deliberate efforts. And thirdly, in my view, law enforcement is the single most important part of a process of successful integration of immigrants. Those of you who are involved in law enforcement and those of you who are here to advise and talk about the attitudes of the immigrant community to law enforcement, you are on the most important point of contact between two forces in Canadian society: the desire for peace, order and good government, which has characterized the society and is a profoundly held value, and the desire to make a home, a comfortable home, a fair home and an equitable home to many, many peoples in this world.

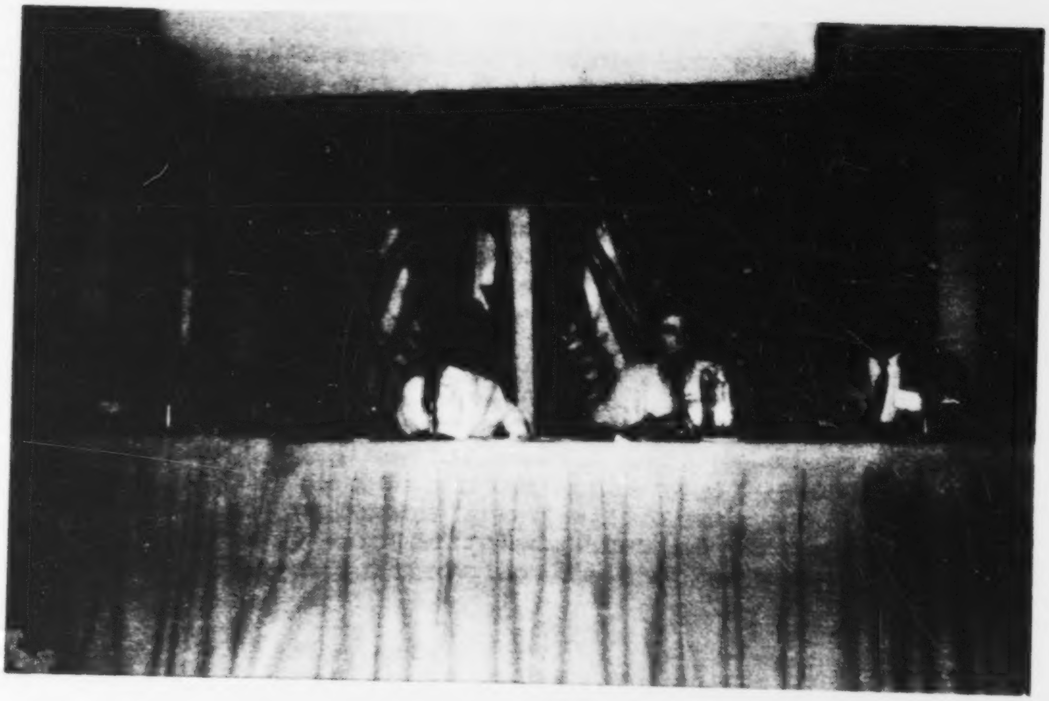
That is why I think it's very important that the issues related to law enforcement and the tensions that are created when the cultures of the world meet the particular culture of Canadian society as it's enshrined in our law be discussed with great candor and great openness. It's often easy to step back and take a "we-they" attitude. It's easy as a member of the dominant culture to be critical of immigrants who don't understand, to feel almost like a rejected suitor if someone chooses to come to Canada and yet disobeys our laws. To be angry and to have the problems of one particular group reinforce a natural tendency to want to be able to narrow your world and define it and confine it to groups you understand.

It is also easy for people coming to a new society to expect discrimination, to see it everywhere. Sometimes I think the discrimination that's complained about is not in fact discrimination but unrelenting egalitarianism and the occasional blindness in our society to the inapplicability of some of our laws. I think in particular of the experience of the Chinese purveyors of barbequed pork a few years ago in Vancouver who found themselves up against the city health bylaws. It wasn't discrimination. They were in fact being unrelentingly treated the same as everyone else who purveyed food in Vancouver. As it happened, the particular standards created a cultural crisis which was ultimately quite happily resolved. But I think it's easy to take those positions because in some ways it's almost comfortable. I am very pleased to see that is not happening here and I have heard today that there is a great deal of candor and honesty and sharing and mutual purpose in the discussions.

I want to express my admiration to the police in Canada and particularly in British Columbia because I think British Columbia has taken the lead in trying to establish the processes which will create that kind of understanding. I think the Provincial Committee on Police/Visible Minority Relations in the department of the Attorney General is doing an excellent job and I think that they are demonstrating leadership in creating law enforcement that can play the positive role that is necessary to create the confidence in our legal system; to create the familiarity to deal with the natural problems that people are going to have coming to a new and strange culture. I also want to express my appreciation and admiration for the multicultural organizations that are represented here tonight, many of whom I have had the opportunity to work with and who are doing such wonderful work. Often from the political perspective we see multicultural organizations as advocates who come wanting something in terms of legislation and policy. I think that there are many people in society who do not realize the extent to which these organizations are tireless workers in trying to bridge the gap between the culture of the receiving society in Canada and the immigrants. This is a very important part of the work that they do and they recognize the importance of creating that sense of belonging, that sense of security, which is the precondition to harmonious integration in a multicultural society. This work I think has to be enhanced and supported and I'm very pleased to be able to be here to add my huzzahs to those of many who are very impressed by what's happening here.

It's uncustomary for me to give a speech in which there aren't some jokes. In fact, I always prefer to open a speech with some humour. It was a problem this evening because obviously ethnic jokes were out and there aren't a lot of police jokes around. I want to conclude my discussion by telling you a true story about one of "Vancouver's finest" It's a lovely story about a very handsome traffic constable who will not be named. A very handsome chap who was on the motorcycle patrol pulled over a lady who was speeding. As he was writing up the ticket she, quite charming and obviously taken with him, looked at him coyly and batted her eyelids and "Oh officer" she said, "do you really have to give me a ticket, couldn't you just give me a warning?" "Sure", he said as he put the ticket in her hand, "don't stand up in a canoe."

All I can say is, congratulations on this conference. Without your work we'd all be standing up in a canoe.



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It's always humbling for an academic to speak to people who do real things in life. I'm rather in awe of the audience in front of me because it represents, in a variety of ways, the cutting edge of social change in the country. Normally, law enforcement working with immigrant services organizations is not viewed as a change agent or a cutting edge kind of activity, but the fact is, where the pressures of society are felt is where you see them first.

Our job as academics, I guess, is to enjoy the luxury of being pushed aside in life and allowed to think about the big picture, the big issues. Anybody who really believes that has never been to a department faculty meeting. But I have been privileged lately to spend some time pondering some of the big questions, where have we come? where are we now? and where are we going?

I always enjoy coming to British Columbia. I've been looking at some figures lately about interprovincial migration and who's gaining and who's losing. My first message to you this morning is, as near as I can tell by looking at the figures is this province will gain in population. This province is a desirable place to be and, indeed, Canada is a desirable country to come to. It's not going to just be tourists. More people will want to come to this beautiful place, to settle, to make a home, and I would hope, create a new future for this province as for Canada as a whole, after the year 2000.

I've tried to bring along some statistics that are very recent. I've brought along the 1986 Census material just released on ethnicity. You heard a bit out of it yesterday, Gil Scott had an advance copy. That's one of the perks of office. I had to go out and buy one from Stats Canada on the way to the airport.

Here's one that I'm sure you'll find very reliable because it comes from a very reliable source. This is this morning's Province Newspaper. First, 'What is the Future of Canada?' Two items. News service, Gander, Newfoundland: "A record breaking number of people defected to Canada at Gander International Airport last year, 180. The largest number of defectors came from Cuba and the next largest were Poles. Officials attribute the rise to an increase in international traffic at the airport." Well, it might have something to do with the rise in the number of people wanting to come to Canada. But the record for defections at Gander totals one hundred - eighty.

Please remember that I'm quoting from this morning's paper. These are not my words. Please excuse the phraseology.
'Cop to Stand Trial.' "Police Constable Alan Gossett will stand trial before a judge and jury on February 15 in the city of Montreal on a charge of manslaughter for the November 11 shooting of an unarmed black teenager. Gossett's lawyer argued at a preliminary hearing yesterday the fatal shot was fired by accident."

As you well know, that particular incident aroused the various communities in Montreal to perhaps unprecedented action and involvement in trying to claim that there was more than an accident involved and that it had something to do with race and the changing face of the city of Montreal. Once again, the police find themselves on the cutting edge of social change in a province which is one of the least cosmopolitan in all of Canada. The Province of Quebec, which is perhaps the most uni-ethnic of all the provinces will wake up one day and discover that Montreal is indeed an island in more than one way.

There's a lot of statistics in the world and they come up, or are added up, in different ways, and I've been dealing with statistics a lot lately and the closer you get to a hard-sound fact, based on a number carried out to three decimals, the more you realize you're standing on quicksand. I have no intention at all of saying that because Statistics Canada says that certain percentages are such or so, that means a lot of things. I'd like to stand back from some of the figures and give you the past, present, and future, of demographic change in Canada, with a special emphasis on demography of ethnicity. But I think it helps us to know where we're coming from to see where we're going next. These are the big pictures.

Last night at dinner we were discussing the possible under-enumeration of one ethnic community in the city of Vancouver by as much as 30,000 to 40,000 people. If you extrapolate that nationwide, most of the figures on which most of our papers are based probably are not valid at all. But that's Stats Canada's problem in terms of statistics. Where have we been and where are we now, and were are we going, in terms of the changing face of Canada? One of the things I've discovered in doing my research is that very few people seem to have an accurate perception as opposed to commonly accepted myths as to the real, actual ethnic make-up of the country. For example, the founding races notion. There are, indeed, two founding races in Canada. That's true. They are the Inuits and the Aboriginals or the Native peoples of the First Nations. So basically this was empty space and populated by immigrants, and I would just love to see the immigration procedures of the Inuit and the Native people as far as the first boats from Europe came to the shores and they were asked, what useful skills are you bringing to our land? Can you trap? Can you hunt? No? There goes the neighbourhood.

The fact is that everybody in Canada is an immigrant, starting with the first people, the original two founding races. If you go to the Charter groups, the French and the English, and there is, indeed, dualism in Canada; dualism as a political fact; dualism as a linguistic reality; dualism in terms of what we heard last night, called the "dominant culture".

I come from the province of Ontario where the United Empire Loyalists came and created the colony and settled the land. Among those United Empire Loyalists, the majority population probably was German. That's according to the president of the United Empire Loyalists today. And the population of United Empire Loyalists was as diverse as the original sending population which settled in Pennsylvania and elsewhere, and represented all the ideologies, all the concerns for the Homeland, all the involvement in the Homeland's politics, as any succeeding generation.

Canada, from its inception, has been an exceedingly diverse place. There has not been a majority population in this country since 1940. There is a dominant culture. There is duality. There is the reality of who's on top and who isn't but there is no majority population in Canada.

The percentage which is of British descent, slipped below that 50% mark probably in 1940. It's well below the 40% mark now. The 1986 statistics, if I could just make some sense out of the single origin, multiple origin, multiple sort, and mixed origins, I don't know -- it's well under 40 by now. And let me add in that regard that the census of Canada has done what, perhaps a thousand years of cohabitation has not been able to do, the composition of the population labelled as British, includes Irish, Scottish, and Welsh. I believe there have been minor disagreements over that matter on the big rock in the ocean!

So, we have duality as a political fact, we have majority and dominant status as a political fact, but it is certainly not an empirical reality. Our empirical reality is out of whack with our self-perception. It's way out of whack and it's getting more out of whack day by day.

Now, I don't know how long you can sustain a widening gap between what the country is actually made up of, and our own notion of how the country works. But that's our current situation.

There's a quadrilateral balance in the country, not a duality. It would go something like British (broadly defined), Other, French, and Native or Aboriginal. It's at least a four-sided component to the population in the broadest possible category now. At this time, British would still be the largest single group.

Other, is the second largest group in this country. People of non-Charter origins added all up together are the second largest component of the population. French is third, people of French descent. And the Native aboriginal people a distant fourth, but, a very significant fourth in terms of defining a country in terms of what it is and what it will become. The First Nations of the country, after all, should have some claim to the national consciousness and the national identity.

There's a quadrilateral relationship in practice but not in terms of our notion of how things work. Where are we going? Well, this is the interesting part because this is one of the situations of is the glass half empty or is the glass half full? The country in 1900 was approximately 13% foreign born. Immediately after that, there was a gigantic in-migration. In 1913, 400,000 people were admitted to Canada, 400,000 in one year at a time when the population of the country was half or so of what it currently is. By comparison, next year's levels in Canada are set at 125,000 and we probably won't reach it.

After the end of the Second World War, there was another big intake and then in 1982, the tap was turned off. There was a recession and the common concern was that all those people would take jobs.

Looking forward, the country has gone from approximately 13% migration in two big bulges (and some little ones in between), to something like 15%, maybe 16% foreign born, depending on how you add it up. Where is it heading? Well, now we have to start into what are the assumptions. When we talk about the future, there's a few things involved. One is how well do we reproduce. Another is how many leave, the third is how many are coming, and the fourth, which we can't measure, of those who come how many leave, but that's another story.

First, how are we doing in reproducing ourselves? The fact is that Canada is not reproducing itself. Neither of the Charter groups are reproducing themselves. In terms of immigration, British immigration has fallen to something like, I don't know, 4.2% of the total. The French aren't in the top ten. I don't think they're in the top 15 last year in terms of source countries. Internally, the Charter groups, the two founding nations- the French and the English, are so far below their replacement level, including in Quebec, that I think the current projections as to where we're heading are probably off, that is, I think the projections made in 1980, '81, based on Census as to what the population of Canada would be is probably wrong because the fertility continues to decline. We are not replacing ourselves. Moreover, no industrial North American or European country is replacing itself.

What is fertility made of? Well, not to get into a technical discussion here, but the fertility rates have something to do with deaths and births and the willingness to reproduce. Some cultural groups value children more than others. I don't like cultural determinate arguments as to why people have babies. It's true some cultural groups have more babies than others but what's also true is that urbanization, industrialization, seem to affect all of us, more or less the same, so all of us who live in cities and have two-family incomes -- what's the term? D.i.n.k.s? Double income, no kids? All of this double income no kid phenomenon is spreading, it's not declining. I think it's going to get worse, better, depending on your point of view because I don't see any sharp increase in the fertility rate in Canada based on things we can foresee today. Fertility is unpredictable. The late 'baby boomers', those approaching forty, apparently, are suddenly reproducing at a greater rate than predicted five years ago, so there's going to be a short tick upwards for a little while. I think the long-term trend is clearly down. Why? Because we don't recognize work in the home as work. If we aren't going to pay people for being a professional, that is, staying home and being homemakers; Rearing children is considered an amateur's occupation. I've beat the average, I'm now the father of three, rather unexpectedly, but still the father of three. Let me tell you, it's not a job for amateurs. It's a job for the hardy, the stern, the people who can go without sleep for a year, as I have now done. As long as we view raising kids as a job for amateurs and not something to be paid for, women are going to go out and get jobs, commensurate with their education. Joe College is Joan College as I trust you all know as more women than men are in universities.

So the long-term trend is that the population is going down as fertility goes down. What about the other factors? Well, there are people coming into the country and there are people going out of the country, and that's one of the things we also don't realize. People coming in, that's up to us. How many are we planning to take in is strictly a policy choice. We don't know whether people are coming and stopping and then leaving. What we do know is that people leave Canada in substantial numbers every year, and it's often forgotten in the reckoning, when you hear Canada next year plans to take in 125,000 people. Keep in mind, 50,000 to 60,000 are going to leave the country. So people leave. They don't just come. They come and they depart in very substantial numbers year after year. There's a cumulative net drain on the country that is often unrecognized when talking about immigrants coming in. People go out as well as come in, and that's one of the things we have to recognize. And that's being studied now. I'd like to give you better figures, but that's all we have.

This leaves the other item, immigration. That's a big unknown. What's going to affect immigration? I guess one of my messages to you today is we'd better take a look at demographics as a factor affecting our choice as to how many people will come to Canada. And the reason is very simple. The country will stop growing and after a certain time, will actually shrink in size. It will go from 25 million -- maybe edging all the way up to 28 million, maybe peaking over the 30 million mark, and then it's going to start to go down. And there's a lot of talk in my part of the country about protecting Canada's sovereignty. You can't have free trade, you know, if it's going to take away the the cultural sovereignty of the country.

What kind of sovereignty are you going to have in a country of 16 million people? Because that's where the country's heading.

Now, I know that people who are here might say, that's great. You know, everybody's inside the borders, we'll just seal the borders so we'll have a nice cozy little country. Well, economists disagree on whether it's good or bad to have an expanding population. Economists are those people who, if you lay them end to end, will never reach a conclusion. So there's a lot of disagreement as to whether having zero population growth or even a declining population is bad or good. My instinct tells me you are not going to have a expanding economy with a declining population. And I don't care what happens to hewers of wood and drawers of water and free trade and Meech Lake and all that. You're not going to have a healthy expanding economy if the total numbers are dwindling. It just doesn't add up to me, but again, I'm just a political scientist, not demographer or an economist. But that's my reckoning.

What about ethnicity? Some portion of the population in the future in Canada -- and that's a policy choice -- will be people who are brought into the country or allowed into the country. So whether it's moderate and controlled at 100,000 or, in fact, net 85,000 which is about what the current intake would be based on next year's intake -- or whether it be at some higher level, some proportion of the country in terms of its projected growth, will be composed of newcomers.

Who are the newcomers? Well, obviously, we've shifted enormously in the intake patterns in terms of world sourcing of immigrants. The country will have more people from different parts of the world than it has in the past. I've got some facts and figures to show that. But it's common sense. The countries that are producing surpluses that want to move are a lot different than they were in 1950. If Canada plans to take any numbers in, even through family re-unification only, the country is going to get a lot more colourful.

We are a multicultural country. We are going to become more multicultural in ways which are not simply straightforward projections. It's going to be hard to predict where the sources come. We know that certain places produce surplus populations but that doesn't mean they want to come to Canada or it doesn't mean they want to stay in Canada.

Is this a good thing or a bad thing? How prepared are we? Are you prepared to close the doors at the current place and have us shrink to 16 million people, and then in the year 2025 say, oh, we'd better take in 500,000 next year or we're really in trouble? Or do you, in fact, have a moderate and controlled intake of people who will be different than the ones who came in 1950, who in turn, were different than 1900? And do you prepare for that now and say, well, 125,000, take away 50 or 60 thousand, maybe is not going to meet the demographic needs of the country, that will shrink in population. Maybe we should be shooting for 200,000. In order to prevent our children or our children's children from waking up one day and saying, we have to have 500,000 -- 600,000 next year or there's not going to be a Canada in a few years. So if you're thinking of your children, your grandchildren, your great grandchildren, the decisions made now will affect what kind of Canada there will be in the future. It will be more colourful, it will be more diverse. How much, depends on our own actions today. In a sense, it falls to this generation, interestingly enough, just before the year 2000 which is on the horizon, as it fell to the last turn of the century to make a big choice as to the nature of the country. Before the last turn of the century, policy makers were faced with the same decision. They had a small country and a vast area. They had to get outside of Upper and Lower Canada somehow, so they opened the doors. They made a fundamental choice and said this is going to be a country from sea unto shining sea.

I will leave you with one sort of statistic. A lot of concern is based on, are we no longer going to be the right kind of country. It seems to me a wealthy and prosperous, but essentially middle-class country that accommodates diversity, is going to do very well in the future. The United States today has something like 12 or 13 per cent of its population black, another 4 or 5 per cent of its population Hispanic. Canada is unlikely to hit 10 per cent visible minorities by the year 2000.

T. JOHN SAMUEL,Ph.D.
CHIEF, DEMOGRAPHIC POLICY DIVISION
EMPLOYMENT AND IMMIGRATION CANADA

Thank you for the invitation to be here today, but for the perseverance and persistence of Mr. Greg Cran, I would not have been able to participate in this most delightful conference. It's always a pleasure to be in Vancouver, a city described as the Paris of the North by the American futurist Herman Kahn. Mind you, he also said that 10 million people could settle in the Okanagan Valley without any difficult problems.

Knowing that some of us who have come from Ottawa are used to a rather different kind of weather, you even ordered the most appropriate weather for this conference.

Now, in talking about the weather in accepting this invitation, I was not caught in the dilemma of the man who could not make up his mind whether to go to Heaven or to Hell because he liked the climate in Heaven but the company in Hell.
My presentation is divided into two parts; the first part deals with visible minorities; and the second, on criminality and immigrants.

Talking about visible minorities and the police, I will pass on to you the story I heard the other day. A visible minority person, wanted by the police, had been photographed in six different positions and the pictures were circulated among the police. The chief of police in a small town wrote to headquarters a few days later saying, "I duly received the pictures of the six miscreants whose capture is desired. I have arrested five of them; the sixth is under observation and will be taken soon."

In a more serious vein, in 1960s Canada divorced itself of an immigration policy, based on ethnicity, and started its honeymoon with a universal immigration selection system. As a result, the country now needs to deliver an improved policy on race relations.

In this context, it is crucial to learn more about visible minorities who consists of 60 to 70% of current immigration inflow. The term visible minority is a catchall phrase for people who are identifiably non-white and/or non-Caucasian. The term includes not only those who are born abroad, but also Canadian-born of visible minority parentage. It is likely that after a generation or more, some of the native born of this ancestry due to intermarriage will lose their visibility, will become non-visible.

In the next few minutes, I would like to answer questions such as; how many visible minorities live in Canada and where? What are their principal characteristics? How many visible minorities are likely to be in Canada by the turn of the century?

Now, I often use the term "vismin" instead of always saying visible minorities. I hope you won't object to my usage of that, that saves at least time. If you object I will quote Shakespeare who said, "What is in a name? A rose by any other name would smell as sweet." Also, it so happens that the term vismin rhymes with the word Brahmin.

According to estimates, in 1986 there were 1.4 million vismins in Canada. That is 5.6% of the population. One important point to remember is that the number I mentioned excludes the aboriginal population of Canada who are also considered to be visible. The reason for excluding the Native population is that the basic estimates of visible minorities are prepared by a committee of three government departments based on 1981 Census, excluded that segment of the population; therefore

when I updated the figures for 1986, I had to base my figures on 1981 figures available.
To visualize the numbers of visible minorities properly, it needs to be said that their population now is larger than the population of Manitoba or equal to the combined populations of New Brunswick, Newfoundland, and Prince Edward Island.

Now, we will look at their distribution ethnically. Among those who responded to the ethnic origin census question in 1986 and gave only one ethnic origin (72% did so), most numerous visible minority group is of Chinese ancestry with 360,000 people nationally. Numerically, the most significant group is the South Asians from the Indian sub-continent with a total of 267,000. The third largest group is blacks with 175,000. Each of the groups such as Filipinos -- Caribbeans (mostly blacks and East Indians) Vietnamese and Japanese accounts for between 40,000 and 95,000 people. About half of all the visible minorities made their home in Ontario, followed by British Columbia, Quebec, and Alberta.

Vancouver and Toronto led other cities in the proportion of visible minorities though the final calculations of all the metropolitan areas are not yet available. Estimates indicate that in 1986, Vancouver may have the unique distinction of topping Canada as the city with the largest proportion of visible minorities with close to one out of five in the city's population. This is followed by Toronto with one out of six.

On the other end of the spectrum, the following metro areas had less than 2% of the population as visible minorities: Chicoutimi Jonquiere, Quebec, Sherbrooke, Trois Riviere, St. John's, St. John, Sudbury and Thunder Bay. Calgary and Edmonton had 10 to 12% visible minorities. With 6 to 9% are: Montreal, Ottawa-Hull, Winnipeg, and Windsor. Victoria had 5.5%, the other metropolitan areas had between 2 and 5%.

Vismins had a higher level of education than the rest. In the 15+ age group, 30% had some university education or had a university degree, compared to 15% of the non-visibles. Within visible minorities, the Filipinos were the most educated group with 6 out of 10 having a university education compared to 45% of Koreans and 35% of South Asians.

The unemployment rate for visible minorities in 1981 was a percentage point lower than that for the others; 6.4% for visible minorities, 7.4% for the others. Their labour force participation rate was higher, indicating less dependence on social support such as welfare. According to a study by Dr. Don DeVoretz, who I believe is in our midst, each immigrant family from Asia, Africa, and Latin America contributed $3,500 to the public treasury in 1981 and received only just over $1,000 thus contributing net of $2,500. For non-immigrant families, the net contribution was $1,800.
Despite higher levels of education, in 1980 the average income of vismins, was $12,600 compared to over $13,000 for the rest of the population. All immigrants, on the other hand, maintained a higher level of income than the native born. Visible minorities are found in occupations such as the professions, as technicians, supervisors, service workers, and other manual workers. They have found it more difficult to reach upper and middle level managerial positions.

Concern has been expressed by many regarding the future makeup of Canadian society in the context of the arrival and settlement of visible minorities. Expression of this fear is seen in statements such as, "By early next century, English and French-speaking Canadians will become minorities in their own land." Perhaps those who have concerns in this regard and are not expressing them far exceed those who do, for fear of being called racists. To many, the future ethnic composition of the country is something they badly want to know but are afraid to ask.

I have made the first projection to provide the aggregate number of visible minorities by early next century. This has already been quoted earlier. The results of this projection allays the fear that Canada is all of a sudden going to be flooded with people of colour. It is very important to realize that the projections are made on the basis of a set of assumptions. One of the assumptions is in the area of fertility. Many Canadians believe that visible minority immigrants have a high level of fertility. The media's treatment of population explosion problems in the world created the stereotyped view that visible minorities "breed like rabbits" as Dr. Elliot Tepper said earlier. The fact is, that they have the same fertility rate or lower fertility rate compared to the rest of the population. This is based on 1966, 1971 and 1981 censuses. This phenomenon is not hard to understand because immigrants are a special people and they are different in terms of their ambitions, education, level of income, and the like. They know it is much harder to get ahead if they have an "excess baggage" to carry with them in terms of a very large family. I hope you will forgive my expression of calling it an "excess baggage."

The projections show that by the year 2001, the proportion of visible minorities is expected to be no more than 9.6% of the total population, if annual levels of immigration reach 185,000 by 1990 and stabilize there. The annual level set for 1987 was 125,000 and we may have exceeded that. And for 1988, it is up: 135,000.

In comparison, looking at the visible minority population elsewhere, the proportion of visible minority population in the United States in the year 2000 would be 26% of its population. In particular, the black, Hispanic, and Asian population of the state of California is expected to rise from 36% in 1980, to 43% in the year 2000.

What are some of the issues likely to emerge as a result of all these changes? To maintain social harmony, there will be a need to promote better understanding of visible minorities, their cultures and concerns in our society. You know as well as I do that prejudice and discrimination abound in our society. Very often, the prejudice is the result of ignorance -- lack of information. I would say that prejudice is like an iceberg that grows in the cold, dark environment of ignorance. If we can bring the sunshine and warmth of knowledge on this iceberg, it may melt away.

Our educational institutions at all levels, will need to focus on these issues. The media, also, need to show greater sensitivity to the presence of visible minorities in our society and stop stereotyping them. Yes, I said stop stereotyping them. I realize that this is like asking, "Have you stopped beating your wife?" -- or husband, these days. However, evidence is strong that stereotyping does happen in the media, at times unconsciously.

Governments at all levels will have to hire and promote visible minorities in employment and introduce and implement programs for the private sector to do the same.

The police, in particular, were least prepared for some of these changes. In this context, the remarks of Commissioner Inkster of the RCMP, yesterday, is most noteworthy and praiseworthy. Such programs are essential, not only to provide equality of opportunity to visible minorities, but also to maintain law and order effectively. In the past, lack of knowledge of cultures of visible minorities have landed the police in hot water. Policing is a difficult job in our society where, I quote, "Total freedom is anarchy. Total order is tyranny. The police hold the balance somewhere in between in the collective interest of the community."

Equality of opportunity for visible minorities is bound to be a major issue in the future. Legislation alone will not work since legislation cannot change hearts. It can only restrain the heartless as Martin Luther King said. Our society needs much more than restraining the heartless; positive, pro-active, and effective, programs for the acceptance of minorities and for the recognition of their contributions will be needed. The treatment of minorities is the litmus test of the decency of any society.

Now, I move to my shorter, second area. Immigrants and Criminality.

Literature on this element of immigrant integration is extremely scarce. While looking for information on this aspect of human behaviour, I was struck by the fact that there is more research done on indecent exposure than on immigrant criminality.

Here, I am referring to all immigrants, not just vismins. While considering the cost and benefits of immigration it is necessary to include all the elements, positive and negative, that should be taken into account. Otherwise, we will be making the same mistake as the man of whom humorist Stephen Leacock once said, "Many a man falls in love with a dimple and then makes the mistake of marrying the whole girl."

Media reports often give the impression that criminality is high among immigrants. Witness the Air India tragedy and the accompanying publicity. A recent Canadian Press report referred to an extradition hearing that will begin in May '88 to determine whether Charles Eng, a suspect in the murder of 12 people in California, will return to the U.S. to face charges. The Globe and Mail, in a frontpage story, recently reported: "The number of people using heroin in Montreal has almost tripled in the past five years with the arrival of drug gangs from outside Canada."

Let us look at the evidence. Statistics Canada does not collect data on criminality on the basis of native born and foreign born, however, a few other sources were available. Though inadequate in certain respects, they provide some evidence. Data from the Fifties on show that criminality is much lower among the foreign born compared to the native born. According to statistics from the Fifties, the then-Department of Citizenship and Immigration found out that the foreign born have only half the criminality of the rest of the population. Statistics from Ministry of Solicitor General in the Sixties which cautioned that the data are incomplete and may show a high rate of criminality for foreign born said that they committed less than 10% of all crimes when their share of the population was 16%.

Data for the late Seventies and the first half of the Eighties from Employment and Immigration Canada reveals that the differential in crime rates between immigrants from traditional and non-traditional source countries. Immigrants from Europe and USA had a criminality rate of 79 per 10,000 immigrants, while those from non-traditional sources had a rate of 23, less than one-third of the rate of the former group.

American and Australian studies also have found much lower rates of criminality for foreign born. The Australians once appointed a commission to enquire about it in response to allegations that immigrant criminality rate is very high. There was no evidence to indicate higher criminality rate for immigrants.

What causes this difference in criminality between native born and foreign born may be briefly looked into. First, immigrant status itself is likely to lower criminality rate. Before admitting them, their criminality is checked. Immigrants are subject to deportation if involved in serious crimes. Furthermore, it is rather well known that an immigrant arrives in the country to make an honest living by backbreaking hard work and not by resorting to criminal behaviour.

Age and sex composition of the population are important as well. Compared with females, males have a great excess of crimes in all nations, all communities, and all age groups, and all periods of history. Recent evidence shows that the females are catching up. However, a more important factor in explaining difference here noted above is the age distribution. Crime rate is highest in the late teens and it goes down gradually thereafter. The proportion of foreign born in younger age groups is rather low.

Other factors that reduce the criminality rate of foreign born are; their higher levels of education, and higher levels of income. Proportionately more crimes are committed by the lower classes.

In sum, visible minority population may reach close to 10% of the total population by early 21st Century, if immigration levels reach 185,000 and stabilize there by 1990. The impact of this will be felt differently in different cities. Vancouver and Toronto will be in the vanguard of this change in the increase in the proportion of people of colour, followed by Calgary and Edmonton. Also, immigrant criminality is considerably lower than that for the rest of the population contrary to public perception.

Well, I will stop here and will be very pleased to respond to any questions that you may have. Thank you very much for your interest and patience.

JERRY MUSSIO, Ph.D.
DIRECTOR, POLICY AND PLANNING BRANCH
MINISTRY OF EDUCATION

Developing one-year plans or ten-year plans inevitably will raise some basic questions. What kind of world will we be living in early in the next century? What changes will we have to adapt to? How can we prepare ourselves for the changing world? These are questions that we in the educational system need to address. These are also the types of questions that those of you involved in establishing plans and directions in education or in any social service is difficult because you always have to assume that your plan for 1988/89 makes sense in the context of what's going to happen in the 21st Century. To identify what the 21st Century will be like, obviously, is impossible. But as we look at the world around us, there are a number of key trends that likely will influence our future in a significant way, trends that we need to consider as we plan ahead.

In my comments today, I first want to view a number of global social and economic trends we have identified in our brief to the Royal Commission on Education. I then want to focus on two trends that are particularly important to educators and possibly to those of you involved in planning and direction setting in law enforcement.

A CHANGING WORLD

Futurists like Alvin Toffler and others tell us that the one thing we can be certain about the future is that it will be characterized by lots of change. This view is based on the fact that our knowledge and information base is doubling every two years or so, as developments in science and technology are moving ahead at an exponential rate.

We can already see the impacts of science and technology around us. The nature of the workplace is changing. The skills required to do a good job today are different from those skills that were required to do a good job ten or twenty years ago.

In education, the traditional approach of teaching facts and information and testing whether or not students have retained this is quickly becoming irrelevant as the amount of information around us is overwhelming.

Our traditional views of life and what is right and wrong are being challenged as science and technology are permitting the human race to begin to shape the nature and characteristics of our offspring. Philosophy and ethics are becoming more and more important in the work of science and scientists.

Changing technologies have made it easier for us to learn about what is happening in every part of the globe almost instantaneously. Our economies and financial systems are becoming more and more interdependent. The recent stock market meltdown, as it's been called, is a good example of this. Within 24 hours, the value of every major Exchange around the globe fell as international investors moved quickly, through the use of networked computer systems, in an effort to bail out of the market, creating in turn, a global financial crisis.

Improved transportation systems have made it easier for people to travel and move to other countries. An important question for you at this conference is: Will we be able to reconcile our social and cultural differences as our world and British Columbia become more integrated with people living and working side by side with others whose physical appearance, culture and values are different?

Again, the futurists tell us that these social and economic trends will not only continue to have a major impact on our lives as we approach the 21st Century, but that the pace of change for our society will increase.

What are some specific changes that will affect Canada and B.C. specifically? Over the next 40 years or so, we know that our over-65 population will grow. As a society we're getting older. And this likely will place new pressures on limited financial resources. As these population trends develop, difficult choices in public policy will need to be made concerning allocation of resources. Unless our economy flourishes in order to produce new tax revenues, increased demands for long-term health care, education, and other social services will outstrip our ability to afford them.

Two other developments that we all must continue to respond to are the changing the family structure, particularly the growing number of single-parent families, and the growing participation of women in the workforce. These changes are well known by now.

Beginning about ten years ago, our school textbooks began to adjust to these particular trends. New social studies programs in British Columbia, designed for elementary students, present a variety of different types of families that are now a reality in our society.

Both men and women are now portrayed in readers and textbooks in a variety of both traditional and non-traditional roles. Greater attention is also placed on ensuring that direct and indirect messages passed on to students through our curriculum materials reflect a respect for different cultures and values.

IMPACTS OF TWO TRENDS

There are many trends we should consider when we plan. I've touched on just a few general trends in this first part of the presentation. In the second part, I want to focus on two trends that I believe will have a particular impact on our planning in education. The first is the changing nature of the workplace.

In British Columbia, we know the major changes are taking place in our economy. Our major industries, while remaining strong, no longer provide employment growth desired as new technologies change the nature of the workplace. The forest industry, for example, enjoyed record productivity and profits in 1986 but employed only 75% of the workers it did during 1981.

We see the province changing from a resource based economy in which capital and labour intensive work provided the bulk of social wealth to an economy in which prosperity increasingly will be based on knowledge intensive industries and services. We are moving toward greater automation and use of robots in mining and smelting, forestry and fish processing and in order to remain competitive internationally, we have to be efficient and cost effective. It is clear, in my judgment, that our economic wellbeing will be dependent not only on the use of the latest technology, but on our ability to create new technology ourselves.

The loss of employment in the traditional resource based industries in this province is being accompanied by increased employment opportunities in high technology industries, trade, construction, and the service industry. The service industry -- tourism, management, and financial services -- is expected to grow and will contribute about 25% of B.C.'s economic output by the turn of the century.

The move toward knowledge-based industries will be accompanied by a need for increasingly educated workforce. Workers will need to be adaptable to changes in the workplace. I mentioned earlier that the skills needed for many jobs ten to twenty years ago are no longer relevant. Demands for new and different skills will change so not only will our future workers need to be flexible and adaptive, they will require basic skills that will support lifelong learning as demands for skills change and as new employment opportunities arise. We have argued in our brief to the Royal Commission that the educational level of our society, the knowledge and intellectual skills that we possess, will be the primary determinants of economic growth in this province.

I'm sure that many of you here can list the many changes that have occurred in your workplace. The new skills and attitudes that you look for in new police officers and other personnel, for example, are likely quite different from what you looked for in the past.

All of this will have an impact on the design of our educational programs. It's become clear that in this changing world we can't teach our young people everything there is to know. It's simply impossible for anyone to absorb all of the facts and information that may be important in an academic discipline or on the job. As information is abundant and often overwhelming, being able to select what is important and what is not will become even more important as time moves on. Problem solving skills and creative thinking will become even more important as we prepare young people to cope with new problems and issues on the job and in our society.

What we try to say in our brief to the Royal Commission is that we should expect our future citizens to be prepared to learn all the time. They will not come to the workplace knowing all they need to know. Rather, we should expect future citizens to be able to learn what they need to know, where to get the information, and how to put this knowledge to use.

In short, our definition of what schools should be doing must include a new focus on learning how to learn and on the appreciation for lifelong learning. Our curriculum, our textbooks, our technical aids, our teacher education programs, will all need to reflect this emphasis.

I don't know if all of this is relevant to you in your discussions. I don't know much about how police officers and other officials are trained, for example, but you may want to reflect on what I said about the changing workplace and consider if your new training programs meet the needs in some of these new realities that I've discussed.
The second trend I'd like to review deals with the changing nature of Canadians themselves. Much of this you've heard from our earlier speakers.

Immigration is important to Canada's economic wellbeing as we heard this morning. Because of our low birthrate, statisticians tell us that we will have to increase our immigration numbers even to keep a population level at 26 or 27 million. In other words, without immigrants, the population of our country will decrease.

Based on simulations undertaken by Decima Research, Alan Gregg points out that without new immigrants, Canada's population would drop to 10 million over the relatively short next 70 years.

As our immigration patterns change, we are also witnessing a re-establishment of the cultural identity of the North American Indian population. Native people in this province, for example, are increasingly regarding access to a quality education which is sensitive to their culture and values as critical to their future.

We know that cultural diversity often produces conflicts concerning values. One person's mannerisms and customs will often be offensive to his neighbour. Resolution of conflicts and mediation between different cultural groups require people who can learn about others and effectively communicate their own views. From our standpoint, in education, these qualities require a humanistic education as the cultural diversity of our schoolage population will continue to increase.

What students learn in school goes beyond what they learn in the formal curriculum. In school, young people learn how to work with others and to respect points of view held by others. They develop a sense of what it is to be a member of a community and a citizen of Canada. It is clear that we can no longer assume that the majority of adults and young people in the province will have a common cultural, linguistic, or religious background. Increasingly, schools and other social agencies will need to develop alternate programs and strategies that not only recognize differences in culture but convey a sense of respect and appreciation for these differences.
These social and human values will all need to be reflected in our curriculum, our textbooks, our educational software, and in our instructional methods.

I should mention, in passing, that the provincial government recently announced a $12 million Pacific Rim Education Program. One of the purposes of this program is to prepare the next generation of B.C. citizens and entrepreneurs for closer social and economic links with the Pacific Rim, in particular, the Asia Pacific.

One of the underlying principles of this program is that our ability to capitalize on new trading opportunities in the Asia Pacific in particular will depend not only on our technical expertise, but on how well we understand the people, the languages and the cultures of the Pacific Rim. This new initiative will involve adjustments to our curriculum: teacher and student exchange programs are being initiated: new language programs will also be introduced in the coming years in our schools.

So the need to understand and appreciate other cultures is becoming more and more important to the business community as well. Obviously, the theme of your conference clearly indicates that multiculturalism is an important issue for all of us.

This morning I've attempted to summarize a number of trends and issues that will have to be considered as changes in education are planned. Many of these developments will also be important to you as you consider new plans and new policies.

The need to develop rational plans will require all of us to review these trends and to review what impact these trends will have on how we organize and deliver our programs.

DONALD DEVORETZ, Phd
DEPARTMENT OF ECONOMICS
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Well, contrary to most of the previous speakers, I won't thank my audience for inviting me here until I find out your reaction. And there's a serious reason for telling you this anecdote that's coming up. For the last ten years, I have been studying, literally, in a tower on Burnaby Mountain the economic contribution of immigrants to Canada, and no one in particular has been interested until recently in our findings. I was asked in August to give a seven-minute radio interview by CBC and I was delighted. I was flattered. Somebody actually wanted to hear about numbers and econometrics. So I agreed to it, and with a great deal of enthusiasm, I told my 13-year-old son that I was going to be on the radio -- and for those of you who have been interviewed, you know that it's a phone call interview at this hour in the morning -- so we set it up and we taped it and we did the interview, and being the summertime, we went upstairs to have breakfast. I thought the interview was rather terse and a bit boring, but the phone rang, and I picked up the phone, and the person said, "Are you Don DeVoretz?" And, of course, I am, so I said yes. I said, "Can I help you?" He said, "Were you the chap --" and I said, "Yes, I was." He said, "Well, what are you, some sort of nigger lover?" I didn't really know how to explain that to my son. We then had fifteen phonecalls over the period of two days from the seven and a half minute interview and I called CBC and I said, "Geez, guys, you know, you should have told me this, I would have monitored the phone or I would have turned it off." And they said invariably that when you speak about this topic, you get cranks calling you. This is not a selection of the CBC audience. And I agreed with him in my own mind and that was the rationale that I told my now 14-year-old son. But I wonder.

Since that August interview, I've been reading the paper a lot more carefully; I've been declining interviews on CBC; and yesterday, I was asked possibly to appear on television, and I said no, because I didn't want to expose my face.

Now, what could possibly provoke so much reaction and why? Our studies over the last ten-years tried to outline in a serious academic way the three major questions that economists look at when assess the impact of immigrant flows into any country. These questions, oddly enough, now parallel the questions that appear in the Vancouver Sun, the Province,and recently on an excellent program produced by CHEK-TV. Now I suggest to you, just to give you some food for thought before lunch, that you try and answer the questions that I will pose, before I give you the findings.

Do immigrants use more in social services than they pay in taxes? Now, since we're talking about future trends, I won't talk about the 1956 period of the White Anglo-Saxon immigrant, I'll talk about a more contentious group -- my remarks will only address the post-1971 which, as we know, changed in composition to be largely Third or Fourth World immigrants.

Do you really think that they paid more in taxes than they took out in services? Or less? Are they a public draw on the treasury? One of my critics that wrote the president of Simon Fraser asking me to be fired was convinced that they did. She had anecdotal evidence. And it was incorrect. The second question which people rationalize their prejudices, and I mean this in the Oxford Dictionary point of view -- pre-judging the issue -- is; Do immigrants take away jobs?

The third question that people often ask themselves is: Do immigrants use our social and financial capital to increase their well-being?

Now, once the average resident Canadian -- by that I mean Canadian born -- answers these questions, then they carry these attitudes forward and perhaps rationalize their like or dislike of an alternative language or colour group. But they always fall back on these economic arguments. It's my view that many people are hesitant to come forward with other reasons for halting or slowing the immigrant flow. In particular, government uses largely one criterion -- job vacancy. And race, culture, and so forth, is rarely mentioned as criteria. So I think it's instructive for a group of economists -- in this case we have three people at the university working on these questions -- to come forward and try and answer these three major questions. Once the answers are obtained then if other interested groups want argue to decrease the immigrant flow or change its composition, then as you will find out shortly, they will not be able to use an economic rationale. They will not be able to hide behind it.

Now, I asked you to ask yourself what you thought the facts were about the immigrant's draw on the public treasury. Unfortunately, part of the thunder was stolen from me by a previous speaker who quoted our work. But I would suggest to you that most of us would have argued; "Well, given the composition of recent arrivals, and their large families and the period of adjustment required, that immigrants in general would be a public draw on the treasury." They aren't.

The specific information I'm going to give to you this morning is for a group of immigrants that this audience, perhaps, would appreciate the most. The post-1971 group. The one that's dominated by Third and Fourth World movement.

There is no period after 1971 in which immigrants did not pay more in taxes than he took out in services. I'm not going to bore you with the tables, but a two-year study by my now recently graduated Ph.D student -- (Mr. A. Akbari) found that in no year did any immigrant group pay less in taxes than he took out in services. And the numbers are very large, so you can't say, well, we made a mistake, we didn't include some tax for brussel sprouts or something. Critics always say that. In fact, the range of the surplus flow from this immigrant group is between $200 and $2000 per family.

This fact has a large implication on the resident population. The immigrants are subsidizing the Canadian-born population because this $200 to $2000 is going somewhere else! It's being spent, in fact, on the Canadian resident-born population. Thus, from cold, hard economics we found out that immigrants are a good investment, at least, from the federal and provincial treasury point of view. And I suppose if we thought a little bit more critically prior to giving our prejudicial answer, we should have expected that immigrants would have paid more in taxes than they took out in services. They are a pre-selected group and have show that their economic profile is higher than the resident born population. An example was given this morning, that for this post-1971 group, approximately 28% of them have two or more years of university training. What do you think it is for the resident born population? About 17%. Where was that training provided? Most of it was provided in their country of origin. In fact, one of our studies estimated how much the taxpayer in Canada saved by not having to train these people. What's a large number to you? Well, $4 billion is a large number to me and that represents this additional training that the taxpayer didn't have to put up for these people.

So, in terms of the public treasury draw, there is absolutely no evidence that any immigrant group from 1955 on, but especially the one we're interested in now because this will be the wave of the future immigrant, Third and Fourth World, has been a major draw on the treasury. So you can put aside that first question as a source of rationalizing your nascent prejudices.

And the next questions is, "Well, so okay, they contribute more to the treasury, but how do they do this?" Immigrants outperform us by taking away jobs. "Well, in fact do immigrants take away jobs?" The second part of our study attempted to answer this query. In fact, immigrants, on average, in the 1980 period did not take away jobs from resident born population.

You say how is this possible because I have a friend in Quesnel who used to work in a plant on the green chain and he lost his job and the person that replaced him came from another country. How is this possible? Well, because on average, there are groups of immigrants that do come in and take jobs but also there are immigrants that come in and create jobs. And the example I use in British Columbia is, when you visit fish farms along Sechelt, those people hiring Canadians are Norwegian born.

In general, economists have not found any evidence in the recent past -- and this is the one we're most concerned about because this will represent the near future -- that immigrants in general have taken away jobs.

The third question that comes to mind when we judge immigrants from an economic point of view is their saving behavior. The third part of our study, analyzed immigrant savings patterns. We find no evidence that immigrants save less (net their remittances) than the resident born group. In fact, we find that the net worth of the immigrant group at their peak is about $180,000 per family in 1980 dollars. For the resident born group it's around a $150,000.

I'm going to suggest to you that the current wave of xenophobia will have to be rationalized on some other grounds than economics.

I would like to add one other interesting finding from our ten years of work. I originally was trained as an economic historian and I see the world as being buffeted by waves. If I look back at recent Canadian immigration history, what do I see? I see waves and spurts. I see the 1957 Hungarian wave of refugees. I see the 1965 - 1972 wave of American draft dodgers. I see the Ugandan immigrants in the early Seventies. I live in the Fraser Valley and now I see successive waves on our farms: East Asian in the middle Seventies; then Chilean and El Salvadoran. Each wave has met with derision based on prejudical answers to our three questions. They take away jobs, they don't make a net contribution to the treasury, or they're only here for a short time and/or are sending money home. Why are these answers premature? It is because we're not waiting the required 15 years and assessing the immigrant performance.

We're looking at the first five years of performance. Immigrants always have a catching up period.

In fact, it takes all of us that much time to catch up to a 40-year-old when we start out at 25. It's a natural process. Our immigrants are on average younger, speak a different language, or are inexperienced in the job market. With the passage of time, immigrants, in general, have outperformed the resident group in terms of their raw earning power. But we rarely reflect on this. We don't ask what happened to those Ugandans? We rarely look back at previous immigrant groups after the initial shock. Problems are initially created. There's no doubt about it. However, we rarely go back and ask, "How did that group acculturate?" Especially economically. How did they do?

Now, this particular conference is focusing on not all immigrants but in particular visible immigrants.

The most recent wave of Third World immigrants has not replicated the experience of past immigrants. They have not caught up to their cohorts who are resident born. This does not mean that they don't pay more in taxes than they take out in services. It does not mean they're taking away jobs. This does not mean that they're not net savers in society. It just means that their most recent group does not have the language skills or the job experience -- to catch up with the resident born cohort. But it should be food for thought before lunch because this is a different group and remember, it is a very educated group. This is not just the most recent wave of refugees.

So, we may experience more tension in the future if the third world is our sole immigration source. We have a problem though, contrary to some views, we can't go back to 1955 and attract Europeans. I lived in Norway last year. Norwegians don't want to come here. Why? Norwegian family income is 40% higher than ours. We can't get them anymore. So this is a problem we have to face, that in the near future, the immigrant flow will not catch up to the resident cohort in terms of earning power. But on the other hand, that doesn't mean they're a net draw on the treasury or that they're not net savers or that they're taking away jobs. Finally, don't send any letters to the press about my interpretation of immigrant performance.

There are several members here from Employment and Immigration who should get the letters. Thank you very much.

LUNCHEON ADDRESS

CHIEF CONSTABLE JAMES HARDING
HALTON REGIONAL POLICE

Until this morning, I thought I was a blue-eyed, fair-haired bouncing boy from Brechin in the municipality of Wales or principality of Wales, but I've now found that I'm the product of a mother and father who bred like rabbits and I'm merely a member of the Celtic fringe! My ego has been shot to blazes here.

There's a part of our life and a part of our memory which reminds us of what we used to be and what we love to be and what, some of us, always will be. There's a part of us that we cannot turn off, nor should we turn off, and one of the beauties of Canada is that we're not expected to turn it off. One of the parts of me that used to be was merely a sergeant. I was not a commissioned officer. I was just one of those blood-and-guts sergeants that used to take care of commissioned officers. And I've always wanted to have my revenge, and now's the time.

One of the things this conference has not done, it has not given us an opportunity to sing our National Anthem, so I will call upon Robin Bourne (a former Colonel) to lead us in our National Anthem, and I dare him to refuse.

MR. BOURNE: With my cold and all. Would you please be upstanding. I'd like a note from Chief Stewart. "Oh, Canada, our home ...." Thank you.

CHIEF HARDING: What I would like to do now is to talk about two things which this conference has raised which I think are tremendously important to what we are about here. The aspect of crime prevention, and the aspect of what the future holds for us, I think, are terribly important, and we have not, up to now, paid them enough attention.

I'd like to do a little thing, first, though. This book here, (Multicuturalism ... being Canadian, published by the Department of Secretary of State of Canada), I suppose to some of us, it contains some questionable things, or doesn't contain some things we would like to see, but it is a foundation document which does not usurp our constitution, instead, it gives us another path to hold people accountable for conduct. This document should be accompanied by a piece of music as it goes along. I'm not going to sing, but I'll recite the first verse of this very meaningful Canadian song to you. It goes with this document here.

THIS land is your land,
THIS land is my land,
From Bonaventure to Vancouver Island,
From the Arctic Circle to the Great Lake waters,
THIS land was made for you and me.

Something we've got to remember in our duties.

I'm not going to talk to you about building bridges. There's a lot of talk about building these bridges. I've been involved with this game since 1972, and I think, my own personal, humble opinion is the bridges have been built by giants like Aziz Khaki and giants like Earl Miller and various other giants that we have out there. The bridges have been built. What we have to do now, is to develop the courage and the faith in our fellow man to walk over the bridges.

Let's not make the excuse that the bridge is not there. All the work all you people have done and the people across this nation have done to identify the wrongdoings, to identify the errors is an indication that the bridges are there. What we got to do is walk over. However, what I sense is happening is that we are cloistered on either side of that bridge in our safe little circles.

I was in a crime prevention session yesterday which I found tremendously interesting and very informative. What I learned, which I'm thankful for, from a member of the Indian Nation, was about the stress and anxiety caused to his people when a crime would occur within the area, and the conflict created when the police came playing the traditional role. Because of the conflict and the consternation, the police were not called. Native people stay within their safe little circle. In the Chinese community, I'm told by Rita Kwan, many people from China come here with an inability to speak the language, so they stay within their safe circle.

The police -- do we have a safe circle? Yes, we've got a safe circle. Our safe circle is in the tradition of the past where we delivered a white Anglo-Saxon Protestant service to a white Anglo-Saxon Protestant community. We had nothing to fear, the circle was safe. Now we've got to break out of that safe circle because the traditional style of policing doesn't accommodate the needs of the people. We've got to break from the traditional delivery of our service and build another circle.

I asked a question yesterday because I was really concerned that we had groups from various racial and cultural backgrounds who were afraid to call upon the police because they could not accept or could not live with or believe in the traditional police response. A question that is important to me because I am a police commander and I have to deploy my men to do their duty and I have to discover what is the duty that they must do? So I asked the question, what is it you expect of your police?

We in the police service have this image of what our service is. I hope to heck it's not carved in a pillar of stone in here. I hope the stone-cutter's not been working in here. I hope it's flexible in here. I hope it's versatile in here.

I asked the question, what do you want us to be? Here's the answer, and the answers inspired me. The Canadian people, our Canadian people, they want us to be caring. Our Canadian people want us to show love. Gee, sounds easy to do. I love Aziz Khaki, I love this guy here, Earl Miller. These people are easy to love. They want us to show patience. I'm not the most patient man in the world. I have to learn to be patient.They want us to show understanding and they want us to show compassion. They want us to recognize that they fear change. That's what they want the police services to show, and I would say to all members of the visible and cultural minority groups that might be here, that we, in the police service, need exactly the same thing. We need to be cared about. We need you to show us some love. We need you to show us some patience. We need you to show us some understanding. We need you to recognize that we have difficulty in coping with change.

Now, the problem for me as a police officer is, how do I satisfy this need expressed to me yesterday? How do we satisfy that need? Can we do it with the police service as it today?

If you'll excuse the expression here, I'm probably going to be as proper as a nun in a whorehouse when I say this, okay? But the answer is no, we can't do it today, we're what we are. We've got to change.

Does that create fear for us? Yes, it creates fear for us, so we need that tolerance from your part. We need that compassion. We need that understanding. My prime function as a chief of police is to identify the policing needs of the community, and to design the organization of my police force to respond to those needs.

Traditionally, in the police service what do we do? We play a reactive role. That is, there's a crime committed here, somebody picks up the telephone, calls the police, police calls the dispatcher, the dispatcher sends a police car, the police car goes toddling down the road with the lights blinking -- depends upon the type of call -- answers or responds to the call for service, takes all the particulars and the details, goes back with the crime information, gives it to the CIB, they go out, make an investigation, arrest somebody, charge somebody, develop the evidence, go to court, and there you are... they escape from jail somewhere. That's the traditional reaction. (We don't have that problem in Ontario, we let them go before they get to jail)

So that's the traditional response. There is not time in there for that police officer who goes galloping from call to call -- and in some of our major city areas, that's what they do. They gallop from call to call. There's no time to care. There's no time to be tolerant. There's no time to be patient. Right? So we've got to change that system.

Now, what we have is like -- some of you might be young enough here -- or old enough -- to remember the Friday copper from the States where he goes to the scene and says, "I want the facts, ma'am, just give me the facts, ma'am, so I can go on to the next call. Just give me the facts." That's what we like. Just give us the facts so I can get on with the job. Not good.

We can't care by doing that. We can't love by doing that. We can't show patience and tolerance by doing that. So we've got to change. How do we change? Geez, that's not nice. Because that's a comfortable circle. We are good at reacting to scenes of crime. We are good at responding to scenes of crime and detecting, so we think. Okay? But we've been playing the reactive game to crime since Adam was a boy and we've lost! And we have lost! Tremendously well.

We've lost the battle year after year after year; the crime figures go up, and what do we do? Get more men to play more reactive games, right? And we wonder why we're losing touch with the public. We're losing touch with the public because we don't give our officers enough time to love, to care, to show compassion, tolerance and understanding. We've got to change that.

Somebody said they wanted to see an officer responding to their calls who had an understanding of what was going on from this level to that level. An officer who was caring, right? Traditionally, what sort of an environment is there for the administration of police forces in Canada? We have an autocratic, regulatory, Attila the Hun, type of environment, right? That's what we have. Gee, it's not popular to say this, but that's the reality of what we have. We recruit into the police forces bright, sparkling, bushy-tailed, bright-eyed people with superior intellect. We say come, come into our police force, bring all this intelligence, bring this spark, this drive, this enthusiasm, then we treat them like a bunch of mushrooms. We keep them in the dark, we don't let them do anything. Don't think, for God's sake, don't think! That's the environment in which they live.

Now, that person who is in that tough style environment clouds his imagination and cloisters his dedication. He's the guy that we send to the calls. And when he gets there, instead of having a smile on his face because he's a member of, he's contributing to, or he's an important element in - he's a real sadsack because all he's doing is obeying orders. Okay? We've got to change that.

So, first of all, we've got to change the environment in which our police officers live. We've got to make the environment in which they live a happy environment. We've got to make it a meaningful environment. We've got to make it an environment in which they can contribute and be a part of and feel important, too.

The change has started. Thank God. I'm able to say that the change's started. Many police forces across Canada are severing the shackles that bind them to that sort of regulatory and autocratic control, and they are moving to a participatory management, and the reason they're doing that is that more and more police forces across this great nation of ours are now moving to a base of community policing.

Community policing -- and again, it's just one humble opinion here, one copper here, okay? -- community policing cannot survive, cannot be maintained, cannot achieve what it's supposed to achieve if it is directed from an autocratic, regulatory base. In order for community policing, crime prevention policing to succeed, there must be decentralized decision making authority to the rank and file. Without that, they're not going to be able to do the job. We're just paying it lip service. Like the lip service we traditionally pay crime prevention.

There's got to be on the part of police commanders, a commitment of significant resources to the function of crime prevention. I know, that scares a lot of us. Let me give you an experience here, and I don't want to blow the horn of my own force, but in my own force, we have 50% of our patrol resource directed to preventive and pro-active policing. Only 50% of the policemen respond to calls for service. In the province of Ontario, crimes have gone down by 7% in four years. Ours have gone down by 29%. That's significant.

As a consequence to this it means you're going to get more involved with the public. In the past the police didn't want to get too involved with the public. They were back there in that safe circle where they didn't have to get involved with the public. Community policing means you have to get involved with the public, because without the public, community policing is not going to work.

What does the future hold for us in that regard? H'mmm. In the minds of some, community policing is a panacea for all wrongs within the police service. I don't see it that way. I see community policing as being really the foundation stone upon which to build a better interaction between all agencies.

Let me give you another example. There's a place in the city of Burlington which some members here are familiar with, called the Watercourt area. I suppose you'd call it a slum; low-cost residential housing, high-rise apartment buildings, bordering a park and an affluent community. All hell was breaking loose. Vandalism, thefts, deaths, all sorts of things going on there, so we put in a team of seven officers to work with the community. This community has always been a pain in the neck. It's been a source of constant complaint; letters to politicians, letters to the media, letters to me, you know, nonstop complaints on all sides. I put a team of seven people in there with decentralized, decision-making authority. The constables themselves went to the local Works Department, said, hey boys, do you think you can give us a hand on Saturday morning? Two young lads said yes. Bring the City truck with you because we've got some garbage to load. So those constables secured the assistance of those workmen, got the truck, worked for seven hours on their own time, cleaned up all the garbage in the area, and by the time they finished, the place was looking clean. Thereafter, those same constables went to the owners of the building, (I didn't do it, no brass did this, it was the constables who did this), went to the owners of the building and persuaded them to do some paint jobs, some repair jobs, and some maintenance jobs, and it was done. We cured the problem there. When it came time to take those people out -- all hell broke loose, signed petitions, don't do this, we want the policemen to stay. They didn't want the policemen to go there to start with, now they're screaming blue murder, let the policemen stay. So we said, we've got seven policemen, take your pick, you can have one police officer to stay as your village constable. They picked a policewoman who stayed and is now stationed there. And we've taken that same concept and applied it all over the region.

There's a natural offshoot to community policing which is a bit frightening, which we plan to get into in our force because it will do much to satisfy the needs of what we're about at this particular conference and conferences like it, and that is what I call 'the concept of issue marketing'.

Now, day after day after day, the people in the media will call us up and say, "Who robbed the bank? Who have you arrested and charged? Who are you sending to jail?" They ask us about precious little else. We tell them precious little else. But what we have to do within the police, as I contend, and this is an issue for the future, and something which is going to make our job easier within our various communities, is to share significant information with the population about every aspect of the police force. There should be no secrets in the police force from the community. There should be nothing that's happening within the police force, save and except those who we're dealing with in organized crime, when life and limb is at stake. But there's nothing in the police force, nothing in its future plans or programs which should be a secret to the community. So what we plan to do is share the significant information about all aspects of the police force with the community and then we're going to design a process by which we can maintain community consultation so that the community can enjoin with its local police and say, "This is our perception of the problem, can we work with you to design a response to that?" That response will be different from the people living somewhere else. We need to have each other's ears. We need to have each other's patience. We need to have each other's participation.

You know, multiculturalism is a tremendous thing. I can't define multiculturalism to you, but I can tell you what multiculturalism is like. This is a signet ring. I couldn't afford a wedding ring when I got married, so this is a signet ring, okay? Multiculturalism is like a ring because it has no end, and that's one of the things we've got to understand here. There can be no end to our efforts, and there can be no end to the determination to establish or find new knowledge, to define new plans, and to have the courage to step into the future with those new plans. We've done enough agonizing about yesterday. It's time now for us to get the plans of today to build a world for tomorrow. That's what we need to do.

Something was said yesterday, which deserves repeating, which has been ringing in my head all day. Ron Boyle read a piece written by Chief Dan George, who I think was a pretty special guy. And these are the words that stuck with me.

> "Soon it will be too late to know my culture."

That's a tragedy. We can help each other avoid the impact of that statement here by helping each other to retain our cultural identity, to retain that spark of who we are. I'm not going to turn off the Welshman in me for no one! I will not stop being Canadian for anyone either. And that's what we've got to help each other to do. Help each other to live in our cultures. Help each other to cherish our own memories. Help each other to grow to better Canadians.

MULTICULTURALISM AND POLICING CONFERENCE

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MULTICULTURALISM AND POLICING CONFERENCE

JANUARY 5 & 6, 1988

AIRPORT INN RESORT, RICHMOND, B.C.

AGENDA

JANUARY 5, 1988 - DAY 1

JANUARY 6, 1988 - DAY 2

MULTICULTURALISM AND POLICING CONFERENCE

January 5 & 6, 1988

Airport Inn Resort, Richmond, B.C.

AGENDA

JANUARY 5, 1988 - DAY 1

TIME	SESSION	RESOURCE	LOCATION
8:30 a.m.	Delegate Welcome		Terrace Lobby
9:30 a.m.	Plenary Session #1		
	Welcoming Remarks - Chairman	Robin Bourne Assistant Deputy Minister Police Services Min. of Attorney General	Ballroom
	Panel - National and Regional Perspective	Commissioner Norman Inkster Royal Canadian Mounted Police Ottawa	
		Gil Scott Director General Multiculuralism Canada Secretary of State, Ottawa	
10:45 a.m.	Coffee		Terrace Lobby

TIME	SESSION	RESOURCE	LOCATION
11:00 a.m.	Plenary Session #1 cont'd	Aziz Khaki President, Committee for Racial Justice	Ballroom
		Ron Boyle Director, Policing Programs and Chairman, Provincial Committee on Police Visible Minority Relations	
	Panel - Policing Perspective	Chief Constable R. Stewart Vancouver Police Department	
		Deputy Commissioner D. Wilson Commanding Officer, "E" Div. Royal Canadian Mounted Police	
		Phil Crosby-Jones Director, Police Academy Justice Institute of B.C.	
12:15 pm	Lunch		
1:30 pm	Group Sessions Community Perspective		Ballroom
	Panel #1 - Youth at Risk	Eric Wong - Moderator Race Relations Consultant Vancouver School Board	

TIME	SESSION	RESOURCE	LOCATION
1:30 pm	Panel #1 - Youth at Risk cont'd	El-Farouk Khaki Lawyer, Vancouver	
		Pam Gill Executive Director Richmond Multicultural Concerns Committee	
		Wendy Au Executive Director Strathcona Community Centre Vancouver	
		Liz Metcalf Former Youth Worker Strathcona Community Centre and Gordon House, Vancouver	
	Panel #2 - Victims of Family Violence	Linda Light - Moderator Senior Program Manager, Victim Services, Police Services Branch Min. of Attorney General	Round Room
		Donna Hill Counsellor Native Education Centre Vancouver	
		Santina Lowe Family Counsellor, S.U.C.C.E.S.S. United Chinese Community Enrichment Services Society Vancouver	

TIME	SESSION	RESOURCE	LOCATION
	Panel #2 - Victims of Family Violence cont'd	Shashi Assanand Family and Crisis Worker O.A.S.I.S. Orientation Adjustment Services for Immigrants Society, Vancouver	
	Panel #3 - Crime Prevention	Norm Brown - Moderator Senior Program Manager, Crime Prevention Police Services Branch Min. of Attorney General	Richmond Room
		Gurdeep Singh Atwal Crime Prevention Coordinator O.A.S.I.S., Vancouver	
		Rita Kwan S.U.C.C.E.S.S., Vancouver	
		Danny Charlie Chilliwack Area Indian Band	
		Sergeant Alex Johnston "E" Division, R.C.M.P.	
		Inspector Bob Burns Community Relations Vancouver Police Dept.	

TIME	SESSION	RESOURCE	LOCATION
3:30 p.m.	Plenary Session #3 Reporting Back	Robin Bourne, Chairman	Ballroom
6:30 p.m.	**RECEPTION** - **NO HOST BAR**		Nielson ~~Blundell~~ Room
7:30 p.m.	**BANQUET** - **Hosted by the Province of British Columbia**		**Ballroom**

MULTICULTURALISM AND POLICING CONFERENCE

AGENDA

JANUARY 6, 1988 - DAY 2

MULTICULTURALISM AND POLICING CONFERENCE

A G E N D A

JANUARY 6, 1988 - DAY 2

TIME	SESSION	RESOURCE	LOCATION
8:30 a.m.	Delegate Welcome		Terrace Lobby
9:00 a.m.	Plenary Session #1		Ballroom
	Morning Remarks Chairman	Robin Bourne Assistant Deputy Minister Police Services Min. of Attorney General	
	Demographics and Immigration to the Year 2000	Elliot Tepper, Ph.D. Dept. of Political Science Carleton University, Ottawa	
		John Samuel, Ph.D. Policy and Prog. Development Dept. of Immigration, Ottawa	
10:30 a.m.	Coffee		Terrace Lobby

TIME	SESSION	RESOURCE	LOCATION
10:45 a.m.	Plenary Session #2	Robin Bourne, Chairman	Ballroom
	Social/Economic Impact	Jerry Mussio, Ph.D. Executive Director Policy Planning Branch Min. of Education, Victoria	
		Don DeVoretz, Ph.D. Faculty of Economics Simon Fraser University	
12:00 p.m.	**LUNCHEON - Hosted by the Secretary of State, Canada**		**Round Room**
1:30 p.m.	Group Sessions		Ballroom
	Panel #1 - Media Relations	Aziz Khaki - Moderator President Committee for Racial Justice	
		Gordon Fisher Managing Editor Vancouver Sun	
		Brian Sung C.E.O., Cathay Television	
		Promod Puri Publisher, The Link	
		Paul Grant Early Edition, CBC Radio	

TIME	SESSION	RESOURCE	LOCATION
	Panel #2 - Race Relations	Gregory Cran - Moderator Senior Program Manager Ethnocultural Relations Police Services Branch Min. of Attorney General Rev. Paul Burns, Ph.D. University of B.C. Charles Ungerleider, Ph.D. Faculty of Education University of B.C. Jyoti Sangera B.C. Organization to Fight Racism Bill Yee Vice President Chinese Benevolent Association Earl Miller Mayor's Committee of Community and Race Relations Metro Toronto	Richmond Room
3:30 p.m.	Plenary Session #3		
	Wrap Up	Robin Bourne, Chairman	